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To the Editors of the Christian Journal.

GENTLEMEN,

THERE is a subject which, in comparison with those that at present so justly engage the consideration and efforts of churchmen, appears to me to possess *paramount* claims, while it is falling into comparative, and indeed *entire* neglect—I mean the subject of **THEOLOGICAL EDUCATION.**

From the excitement produced by the sufficiently *animated* discussions of the *Trustees of the General Theological Seminary* of our church at their last meeting; from the enthusiastic regard then professed by many for the welfare of that seminary, and the solemn *pledges* so unreservedly given of new and energetic measures in its behalf; and from the truly pressing and alarming exigence in its affairs, which seemed so loudly to call for such measures, the hope was fondly cherished that something would result, favourable to the incomparably interesting subject of *Theological Education*; that at least this subject would hence be made a leading theme in the communications and editorial discussions of our religious papers. And, as an Episcopalian, I feel the acknowledgment to be *disgraceful*, that a hope so rational has in no degree been realized.

Again—When at the meeting of the annual convention of this diocese, the subject was taken up with becoming spirit and unanimity, and a committee appointed with a view to furnishing the churches with a *plan*, upon which they might promptly and efficiently act in relation to it, it did seem that we had a right to expect from those who have long been looked to as the deservedly prominent, because able and zealous supporters of the Church of Christ, something upon the subject calculated to arouse and lead us on to action;—

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had a right to expect, even in case of necessary delay on the part of the committee, that our *religious periodicals* would come to us with appeals, warm and stirring, from the pens of our best and ablest churchmen. But it is painful to remark, that this expectation too has proved equally delusive. Nearly six months have passed away, in which, from the peculiarly favourable season of the year, much has been said and done with respect to other subjects interesting to the church, while on this a total silence and apathy seem to have prevailed.

Upon a subject, then, which has manifestly met with such unremitted neglect, your readers will require no apology for my presuming to submit a few remarks, with the only hope of inducing some abler pen to present a view of it more adequate and attractive.

For the present, my remarks will be confined to what, in my view, is the most ready and feasible method by which we may discharge the very interesting and urgent duty, resting upon our consciences, in relation to the great and serious want in our church of pious, properly educated, and practical clergymen. I need not dwell upon the *existence* of this want. It is too palpable to escape the observation of any one. We have only to *lift our eyes and look upon the fields white already to harvest*, to induce the genera. exclamation—*Behold, the harvest truly is great, but the labourers are few!*

The inquiry, then, is, *What*, in the circumstances of the case, is our obvious duty? and *how* can we best discharge it?

Within our knowledge are many young men evidently possessed of deep piety, good talents, and anxious desires of devoting themselves to the service of Christ; who, from inadequate

funds, or actual poverty, are denied the necessary preparation. What good and intelligent churchman will for a moment question, whether it is our duty to remedy this evil, to remove this embarrassment, by appropriating a little of that abundance with which God has blest us, to the support of such pious youth while preparing to preach the Gospel to the destitute;—question whether that is a duty, in the long and zealous discharge of which our mother church of England has ever found, so far as human means were concerned, her chief strength and glory;—and in favour of which the whole of Christendom has united her voice and put forth her exertions. Surely such a duty will meet with no opposition, and, it is to be hoped, with no lukewarmness, from any one, who will submit to the trifling labour of understanding its claims from the history of its well-tried operations; from the number and character of its friends, and from its obvious and important relations to the welfare of the kingdom of the Redeemer!

As our duty, then, is plain and pressing, it will be asked, In what way can we most readily and effectually accomplish it?

Laudable and successful efforts have been made, and are still making, in some few of our congregations, to form *scholarships*; in the enjoyment of which indigent young men may receive support during the term of theological study at our General Seminary. And we hope these *scholarships* may be greatly multiplied. But there seem to me two reasons why some other method still should be adopted to aid onward this good and noble work.

In the first place, *scholarships* are necessarily too slow in their formation, to meet the immediate and pressing exigencies of the church; and, secondly, when formed, they do not meet them in their full extent. In the case of most indigent young men, the same assistance is needed, in all the preliminary stages of education, as in that of *theological*. Hence a necessity seems to exist for the adoption of some plan that, in its operations, shall be *more extensive and immediately efficient*. Let, then, the following be taken into the consideration

of every churchman. Let those congregations that have the ability (and we conceive there are many such) form themselves into a society for the purpose of raising annually a fund adequate to the annual support of one pious, capable, and indigent youth, during his entire preparation for the Gospel ministry; who shall be selected by the congregation, subject of course to the examination and approval of the proper ecclesiastical authority. In case one congregation has not of itself the ability, let two or more adjacent congregations unite for the accomplishment of the object—and in any case where there may be a surplus fund, allow it to accumulate, with an ultimate view to a scholarship.

In this way, if I mistake not, more would be done to remedy the present deficiency of clergymen, in a few years, than will be accomplished, without some such new effort, for centuries!—It gives me great pleasure to learn, that the above plan has already been adopted in the parish of St. Luke's, New-York. May it not be adopted by all the parishes of our church in the United States?

R. S. H.

For the Christian Journal.

REVIEW

Of a Sermon, delivered in St. Paul's Church, Augusta, on Sunday morning, December 14, 1823, at the request of the Wardens and Vestry of that Church; in respect to the Memory of Dr. Anderson Watkins, late Senior Warden of the Church. By the Rev. Hugh Smith, A. M., Rector of St. Paul's.

In regard to what usually pass under the title of *Funeral Sermons*, we frankly avow our entire conviction of their general inutility and inexpedience. Human nature is seldom found in that pure and elevated state which will allow of its being advantageously held up to the eye of public scrutiny. And admitting the contrary; the mass of mankind have not yet attained sufficient control over a proud and selfish spirit, to warrant the expectation of their regarding, with much impartiality and profit, the good example of a fellow be-

ing particularly urged upon their consideration; as such example to deserve and call for their imitation must be sufficiently bright to cause, of necessity, the dark spots upon their own characters to appear more distinct and humiliating. Besides the *practice* of eulogizing the dead, in addition to imposing upon the clergy an unnecessary and useless burden, often places them in circumstances of most critical and injurious embarrassment. For if the practice be *indiscriminate*, it certainly becomes *useless*; as in this case, one of the most solemn, and if under due regulation, most arousing and edifying themes of public discourse will, from its habitual recurrence, be wholly divested of interest and impressiveness, and sink down into the rank of a common-place topic. And if the practice be *not* indiscriminate, and the clergy allow themselves to select from their congregations, the subjects of their eulogium, they will soon find upon their hands a task too invidious to comport either with their usefulness or comfort.

With the fullest conviction of the truth and general importance of these sentiments, we are at the same time prepared to concede, that there may be cases, in which it is the obvious duty of the Gospel minister to yield to a seeming departure of the *general principle*, for the benefit of the living, by a particular and more than ordinary notice of the dead. To these cases, we conceive the one before us to belong; particularly as it seems to have afforded a distinguished opportunity for the discussion and illustration of a generally interesting and too much neglected subject. That this opportunity has been well and ably improved, we think, will not be questioned by any who peruse the sermon, of which we are about to take some brief notice, and submit a few extracts.

The reverend author, a distinguished presbyter of our church, adopts, as the theme of his discourse, the language of King David—"MARK THE PERFECT MAN: AND BEHOLD THE UPRIGHT; FOR THE END OF THAT MAN IS PEACE."

After a brief analysis of the text, in support of the generally received interpretation, the author, in reference to

the exceptions sometimes urged to the universal application of the words, employs the following forcible and striking language:—

"It may not be justly urged, in exception, that to the *righteous* there are sometimes tremblings of nature, misgivings of heart, as they draw near to 'the valley of the shadow of death.' This is but the consequence from the first infliction of death as 'the wages of sin'—or from that general law which the Creator has given to all that have animal life, by virtue of which *they cling to life*; and in consequence of which, self-destruction becomes an offence against the law of nature, as well as against revealed religion; or it is the 'weakness of the flesh'—and even this weakness is, how generally overcome? so that they who, at a distant view, shrink and shudder at the thought of dissolution, when it comes nearer, cry out, 'Oh! death, where is thy sting? Oh! grave, where is thy victory?'

"Nor, on the other hand, can it be plausibly urged, that to the wicked man there is often peace at the last. *We deny the fact.*

"Intellect may perhaps be clouded; and the man may go to his final account without a thought of its fearfulness, or a dread of its results—but who would mistake idiocy, delirium, or stupor, for peace of conscience, peace with God?

"Again: he may die *suddenly*; unconscious that death is at the door. His soul may be required of him during the bustle of the day, or the thoughtless gaiety of the evening, or in the deep sleep of the midnight watch. This is but ignorance of destiny—it is a part of the judgment of his God. Or, admit that he sees and feels death to be approaching, and still seems calm and unmoved—admit that there are no outward indications of alarm; no startings and recoils from anticipated judgment. Is this peace? Nay, brethren, it is but the influence of *pride*, which scorns to retract, what it once gloried to profess—or an impious *daring* which will not flinch from the uplifted arm of Jehovah himself; or it is the *negative quietness and hardihood of rooted unbe-*

lief. This man enters eternity, hoping nothing, fearing nothing, because *believing* nothing. His state is but a state of judicial blindness and hardness of heart. God may have utterly abandoned him to a seared conscience. The fact that *he trembles not*, proves only that the danger and destruction which are before him, are hidden from his eyes.* He is like the blind pilgrim, who goes boldly to the brink of a precipice, because he sees it not, and, in a moment, is dashed to pieces at its base."

In applying his remarks to the lamented subject of the discourse, the preacher introduces a topic, which, from the important moral influence of the *medical profession* of our country, is calculated, from its intrinsic weight, and from the intelligent manner in which it is discussed, to interest and benefit the reader. We will let him speak for himself.

"Here, brethren, let me advert for a moment to a kindred subject.

"We hear much of *medical scepticism*; of scepticism, characterizing the members of the medical profession as a *body*. Of the *ground* of the allegation, we are confessedly ignorant; its correctness we doubt; believing it to be attributable, either to the needless fears of the friends of Christianity, on the one hand; or to the premature and unwarranted boast of its enemies on the other; who would gladly exaggerate the numbers and the respectability of those who unite with them in sentiment.

"The acquaintance of him who addresses you, with many of the enlightened members and bright ornaments of the profession, would rather incline him to an opposite opinion. He has known those who were remarked for the extent of medical and surgical attainment, and who still 'thought no shame' of bowing at the footstool of a crucified Saviour.*

* "Among these, passing by many, whom, because living, he may not mention, the author would respectfully instance the late Dr. Wright Post, of New-York, 'his own friend, and his father's friend,' one of the most eminent anatomists and surgeons, as well as physicians, of our country. In the very height of his professional eminence, this distinguished man became a professed disciple of the Saviour—and at the time of his death, was the senior warden of Grace church, New-York. His mach la-

"At all events, he is persuaded, that there is no necessary connexion between the highest attainments in medical science and the lightest modifications, the slightest shades of philosophical scepticism—in other words, that no one need to be an infidel, because he is a physician. The annals of the Scottish, English, and American Medical Schools abundantly corroborate this assertion. From the facts of the case, the inference is fair, and almost irresistible, that, not to the peculiar nature, or unusual depth, of medical research is owing the latent or obvious spirit of infidelity, where indeed it does exist; but to the imperfection of knowledge, or the vanity and improper assumptions consequent on partial knowledge.—True, and for ever true, will remain the poetic assertion, that 'a little knowledge is a dangerous thing.' Admiration, at the first view of the perfection of organized matter, in the human subject, and of its influence in furthering and perfecting the various processes of intellectual action; or, that insatiation of enthusiasm which sometimes clings even to the talented professor, as he still further perceives and analyzes that influence; may occasionally lead to the

inattention, too, the late Dr. Edward Post, of New-York, may be instanced—the frequent companion of the author's boyhood and youth—who returned from a visit to Great Britain and the Continent, rich in the most valuable stores of medical knowledge, but without the slightest taint of infidel philosophy. At about the early age of 25, this interesting young man departed this life at Charleston, South-Carolina. He had not indeed scaled his profession at the altar, but he most sincerely accredited the Gospel, and found from it comfort and support in the early blight of his flattering earthly prospects. In his premature departure, science, both medical and general, lost much.

"The late estimable Dr. Handy, also of New-York, may be mentioned—with whom it was the happiness of the author to be acquainted—whose talents and attainments were as respectable as his piety was ardent and consistent. An interesting obituary notice of him may be found in the Christian Journal for November, 1838."

And here, Messrs. Editors, I must be permitted to express, in relation to the above points, the high gratification I have derived from attending the recent *Commencements* of the Medical College of our State. If we may regard the high and independent tone of pious and weighty counsel that characterizes the addresses of its distinguished president, as indicative of the sentiments that sway its learned professors, we need not fear the effects of *Medical Scepticism*.—H. H.

strange and most unphilosophic confounding of *matter* with *spirit*; of the organs of perception and sensation, with the acts of perception and sensation; or, rather, with the *being*, or spirit, who perceives, feels, and thinks. But this is only one of those dangers to which every science is liable; from the ignorance and inexpedience of some votaries, or the unguarded and ultra enthusiasm of others: and it should no more lead to a jealousy, or depreciated estimate of the medical profession, than should the occasional abuse of that which is good in itself lead us to regard it as evil. The well instructed and thorough physician, who is free from the dangerous pride of intellect, and whose mind, given up to no insatiation, is capable of sober and vigorous thought, will, we are persuaded, in every case, turn away from the palpable absurdities of materialism; and will have at least no necessary propension to the gloomy and cheerless mazes of deistical incertitude. He will not believe or teach, in compliance with that falsely philosophizing spirit which is abroad in the earth, that all the various powers which establish the spirituality of the soul, and which decisively prove man to be a rational being, are the sole result of his bodily organization; of a finer nervous texture, or of a larger brain, than fell to the lot of any of the brute creation; that nerves, or the brain, could be made to exercise affections and passions, and to show almost all the intellectual and moral phenomena, which even angelic beings could exhibit. On the other hand, he will perceive it to be among the most evident deductions of human reason, as well as among the clear doctrines of inspiration, that matter, however attenuated, however subtile, however finely organized, cannot originate and carry on all the various processes of intelligence; cannot solve the many phenomena connected with the displays of mind or spirit: in other words, that *matter* is not *mind*, nor *brain thought*: and he will consequently regard the supposition as being highly reasonable, that intellectual superiority in man is owing to the fact, that 'God

breathed into him the breath of life, and made him in his own image.'

"For this original distinctness, and invariable independency of the human soul, he will find a farther confirmation in the fact, that this soul often retains all its vigour, while the body to which it is united is in a state of lesion, languishment, and decay; that the one seems just ripe for immortality, fit for heaven, as the other is hastening to 'corruption and the worm.' In his view, then, no absurdity is involved in the thought, that when the body, all its parts dismembered, and its peculiar functions at an end, 'shall return to the dust as it was,' *'the spirit will return to God who gave it,'* in the exercise of even more than its wonted powers, and capable of greater intensity either of joy or sorrow; even though the *eye*, by which objects were once perceived, be closed in the darkness of the grave, and the brain, on which human philosophy lays so much stress, be lost amidst its corruption.

"Did I believe, brethren, in the existence, the necessary existence, of a sceptic spirit among most of that profession, of which our deceased friend was a member and an ornament, from my inmost soul would I grieve and lament. Nay, I should be at a loss to reconcile the dealings of God in the external world, with his express declarations in the volume of revelation. Through his judicial sentence on primeval transgression, we are born the heirs to disease and death. Upon the charities and the attentions of this class of men, then, by whom disease is often mitigated and removed, and death itself for a time averted, we are necessarily cast.

"They seem to us the heaven-appointed instruments of relief. No class of men carry with them more visibly the stamp of divine approbation, the ordinary benediction of the Lord of Hosts. Now, we say, whence this influence, this necessary, permitted, and graciously overruled influence, if these men, as a body, are in league with the prince of darkness to undermine the faith of the Son of God? How could we reconcile this with the moral go-

vernment of him 'who doeth all things well?' Are they necessarily forced upon investigations destructive to their own faith and hopes, or which must make them subversive of the faith and hopes of others? Or if, through the pride of intellect or the abuse of science, they have become dangerous to the happiness and the souls of men, would it not be reasonable to expect that their influence would be abridged? On the supposition under notice, what, oh! what, would not now be the state of the world? Lo! these are they to whom we must of necessity apply, when disease lays upon us its enfeebling hand, or attacks those in whose life we are bound up. We must introduce them into the sanctuary of our homes; give them access to all whom these homes contain, from unsuspecting childhood and warmhearted youth, up to waning and too credulous age. We must bring them near to our own sick beds, and give them opportunities of influence when mind is weak, and hold out to their touch our fluttering pulse, even when death has already reached the citadel of life, and when our departing spirits are in need of all the consolations of Christian faith. And are these they who invariably diffuse around them the pestilential atmosphere of infidelity; who deny an hereafter, and throw scorn upon that blessed and only Gospel which 'hath brought life and immortality to light?' Then woe, woe be to us and to our children! they that should heal our bodies may destroy our immortal souls. We may not take their life-restoring draughts, lest the poison of irreligion and eternal death should be mixed with them! But away with the suggestion. Facts disprove, and our hearts reject it. I will not concede to infidelity the honour and the triumph of the exclusive, or principal share in such a host, so useful to the world, so evidently blessed of God."

The above powerful reasoning, enforced by so many honourable examples, of which the author mentions the late Dr. Watkins as one, merits the serious attention of all. Nothing, perhaps, tends more to produce, in the minds of learners or noviciates in the

art of healing, a disposition to religious *scepticism*, than the idea that their profession necessarily leads to it—as that moral effect which is looked for from a *particular* cause, is always likely to be experienced from *some* cause—but who ever attends to the brief, though satisfactory arguments of the sermon before us, will not, it is conceived, feel any other persuasion, in entering upon a course of medical science, than, that he will find it conducive, with respect to every well regulated mind, of the highest moral, and, we may say, *religious* improvement.

Much more, Messrs. Editors, might justly and usefully be said of this sermon, which a press of duty at this moment obliges us to omit. We would only suggest to our reverend brother, the author, whether he might not perform an essential service to the community, by pursuing a subject so well begun, through the medium of some one of our periodicals.

R. H.

For the Christian Journal.

Brief Notices of recent Publications.

"An Address, delivered in St. Stephen's Church, New-York, at the Funeral of the Rev. Henry J. Feltus, D. D., Rector of said Church, on Monday, August 25, 1828. By Benjamin T. Onderdonk, D. D., an Assistant Minister of Trinity Church, New-York, and Professor of the Nature, Ministry, and Polity of the Church, in the General Theological Seminary of the Protestant Episcopal Church in the United States. Published by request of the Wardens and Vestrymen of St. Stephen's Church." New-York, T. & J. Swords. 1828.

"It was the expressed wish of the lamented friend and brother whose remains now lie before us," says the author of this address, "that on the calmly anticipated solemnity which has called us together, there should be neither funeral sermon nor eulogium, but a short address, having a sole view to the improvement of the awful event of death." Having his subject thus confined, little could be said of the deceased. The leading topics are, the spiritual improvement of the event; inquiries after the fruits wrought by the ministry of the late zealous and faithful

pastor; and the responsibilities devolved on the wardens and vestry of the parish, in making choice of a successor. And he concludes with a short address to his brethren of the clergy. The following is the address to the wardens and vestrymen:—

"By this afflictive dispensation of Providence, my brethren, you are placed in the most responsible situation which your office can possibly involve. The spiritual welfare of this portion of the flock of Christ looks to you for its promotion. The Gospel looks to you to be careful of its high and holy interests. The church looks to you to be very jealous of her unity, purity, and prosperity. These demands are made upon you by the duty, arising out of your present bereavement, of providing a successor to your late justly beloved, and sincerely lamented, pastor. It is a sacred, responsible, and momentous work. Pray for divine guidance in it; and remember that the preservation among you of the integrity of Gospel doctrine, the peace and prosperity of the Gospel church, and the substantial interests of evangelical piety and morality, require much more than those qualifications which minister the greatest present gratification, and command the highest present applause.

"I am sure you will excuse me for introducing, in reference to this subject, a sentiment expressed to me by your late pastor, a few days before his death, and when he thought himself a dying man. It was, that the only sure means of serving the true interests of the Gospel, and promoting the substantial spiritual welfare of Christians, is by a zealous and faithful application of the means which our church has provided, a careful maintenance of her order, and a conscientious adherence to her principles and services."

The address to the clergy closes as follows:—

"A dispensation is committed to us, which, woe be unto us if we fulfil not in sincerity and truth! It is the dispensation of the Gospel—the Gospel—the Gospel of a crucified Saviour—the Gospel, which urges its demands, enforces its obligations, and offers its promises, to all men—the Gospel, which honours us by making us instruments and agents in urging those demands, unfolding those obligations, and presenting those promises. Woe, woe be to us, if we preach not, if we exhibit not, if we live not, this Gospel! Woe be to us if we strip it of any of its precious doctrines, if we maintain not its heavenly order, if we do not faithfully present and enforce its divinely appointed means, pledges, and conditions! One after ano-

ther, our brethren in the ministry are called to the great account of their stewardship. You, my brother—or you—or I—may be the next. God grant that each of us may lay to heart the solemn consideration—I may be the next.—And it may not be another year, short as that period is—it may not be another month—it may not be another week—it may not be another day—ere I am taken!

"God, then, by his grace, remove every thing in us that is counter to the purity, and inconsistent with the integrity, of the Gospel; destroy in us every worldly feeling and selfish motive; withdraw us from every art to please, or to win favour or applause; and fix our hearts immovably on JESUS CHRIST, AND HIM CRUCIFIED, HIS RELIGION, HIS CHURCH, AND HIS GLORY!"

"Seventeenth Annual Report of the Trustees of the Society of the Protestant Episcopal Church for the Advancement of Christianity in Pennsylvania. Read before the Society, at its Annual Meeting, January 6, 1829. With Addresses, delivered by the Right Rev. H. U. Onderdonk, D.D., the Rev. J. Kemper, and the Rev. Edward Rutledge. Published at the request of the Society." Philadelphia, J. Harding. 1829.

Like our own valuable Missionary Society, the excellent institution whose seventeenth annual report forms the subject of this notice, has done much for the extension of our communion, by sending forth able and zealous missionaries, to seek out the waste places of our Zion, and to proclaim the Gospel of salvation to the destitute and the famishing. At present the society has in its employ nine missionaries, the substance of whose reports is incorporated in the report of the trustees. The whole is encouraging to the church, affording evidences of a gradual and solid increase.

The addresses of Messrs. Kemper and Rutledge are interesting; but that of Bishop Onderdonk is deserving of especial notice. Having himself been an active missionary in the western parts of this state, he well knew the arduous duties of the office, as well as the moral and religious influence exerted by them when faithfully discharged. The whole address will well repay the perusal. His arguments in favour of domestic and foreign missions are irresistible.*

* The communication here subjoined an extract from the bishop's address, the insertion of

"An Anniversary Discourse, delivered before the New York Historical Society, December 6, 1828. By James Kent, President of the Society." New-York, G. & C. Carvill. 1829.

This is a sensible and well written discourse, every way worthy of its respectable author, and valuable and interesting as an historical document. It gives a rapid, and we believe a faithful, outline of many of the most important events connected with the early history of this state, with the progress of its settlement, and onward to the war of the revolution, and to subsequent periods. The notices of sundry individuals who were prominent in the struggle for independence, particularly that respecting the late General Philip Schuyler, will be read with pleasurable feelings. We commend the pamphlet to public perusal.

"An Inaugural Address, delivered before the Trustees, Faculty, and Students, in the College Chapel, on Wednesday, September 17th, 1828. By the Rev. William H. De Lancey, D. D., Provost of the University of Pennsylvania. Published at the request of the Board of Trustees." Philadelphia, Carey, Lea, & Carey. 1828.

The pamphlet before us is an interesting performance, and will do its amiable author no small share of credit. After modestly referring to his situation, so new and so unsolicited, and to its high responsibility, the Doctor gives "a rapid sketch of the benefits of a collegiate education," in which those benefits are portrayed in a pleasing and able manner. In advertg to the peculiar claims of the institution over which he presides, he thus speaks of the advantages which it presents to parents and guardians within the limits of the city :

"It is an institution as broad in its principles, and as comprehensive in its course of instruction, as any college within our common country.

"It furnishes an opportunity of educating your sons with the least possible expense.

"It presents the advantage of connecting your own superintendence of their morals, with the attainment of a full collegiate education.

which is now rendered unnecessary, by the fact of the whole address having been inserted in the last number of the Journal.—*Ed. C. J.*

"It affords to you a frequent opportunity of witnessing and judging of their progress.

"It supplies to them the benefit, and to you the satisfaction, of a constant mutual intercourse.

"It presents no obstruction to the maintenance and cultivation of those dignified and embellished manners, which, at a distance from home, and in the rough circle of mere male associates, are so often wrecked on the shoals of uncouthness and vulgarity.

"It uncloses none of the avenues to those commotions and difficulties which grow out of the almost prying supervision which in distant colleges is absolutely needful.

"In short, it leaves them, in regard to morals, health, intellect, and accomplishments, under the watchful inspection of that eye, which, of all others, looks with the deepest interest, and most untiring devotion, to their temporal and eternal welfare."

These advantages are possessed also by our own COLUMBIA. We fear they are not duly appreciated, and that many a son or ward is deprived of them, whose parents or guardians should esteem it a high privilege to have him matriculated within its walls.

For the Christian Journal.

REMINISCENCES—No. XIV.

Extracts from Humphrey's History of the Society (in England) for the Propagation of the Gospel in Foreign Parts.

NEW-JERSEY.

"NEW-JERSEY was formerly reckoned part of Nova-Belgia, or New-York government; but the Duke of York, to whom the whole country was granted by King Charles the Second, gave this part, in the year 1664, to John Lord Berkeley, and Sir George Carteret; the province was by them divided into two countries, and named East and West Jerseys, and governed by different governors, but, in the year 1702, the proprietaries surrendered their rights to her late majesty, Queen Anne, and both countries had one name, New-Jersey. The first European inhabitants were the Swedes; the Dutch from New-York encroached on them, but the English having dispossessed the Dutch at New-York, made themselves

masters of this country also. This province extends itself in length on the sea coasts, and on Hudson's Bay, about 120 miles, and in the broadest part is near of the same extent.

"The first English inhabitants of this country were Quakers and Anabaptists, and the first governor of East New-Jersey was Mr. Barclay the Quaker, famous for his writings, but not the author of the Apology; for this reason the people here used to repair to Philadelphia, the principal town of the Quakers, at their yearly meetings. The division among the Quakers, which arose at Philadelphia, concerning the *sufficiency of the light within every man to salvation without any thing else*, spread among this people; and a considerable number of persons, of a more sober understanding, began to think, the written word of God, and the instituted means of grace, ought to be more carefully attended to. In the year 1702, the Reverend Mr. Keith and Mr. Talbot were travelling preachers from this society in those countries; and as the sober Quakers of New-Jersey agreed with many of their brethren at Philadelphia, in opposing the enthusiastick Foxian Quakers, they were induced, by hearing some sermons from Mr. Keith and Mr. Talbot, to inquire what was the doctrine and discipline of the Church of England. In a little time, a considerable congregation gathered themselves together at Burlington, resolving to receive the Church of England worship.

"Burlington is situated on the river Delaware, is the capital town of that division, called West-Jersey, containing above 200 families; the place was honoured with the courts being kept here, the houses were neatly built of brick, and the market well supplied with provisions. As the people had agreed to conform with the Church of England, their next care was to get a minister. They had heard Mr. Keith and Mr. Talbot often preach, and the latter was particularly acceptable to many of them. Mr. Talbot also was desirous to employ his labours in this country, rather than in any other place. They invited him to stay with them, and sent over a request to the Bishop

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of London, and to the society, desiring he might be settled among them, which was granted. There were several gentlemen of considerable interest in this country, who had been educated in the Church of England; particularly Colonel Cox, then one of her majesty's council there, Colonel Quarry, Colonel Morris, and Mr. Jeremiah Bass; they all encouraged this disposition of the people, and numbers fell off from Quakerism daily.

"The people began soon to set about building a church. The church of St. Mary had its foundation stone laid in the year 1703, on the 25th of March, and was therefore named St. Mary's. The building was carried on with that zeal and vigour, that on Whitsunday in 1704, divine service was performed, and the sacrament administered in it to a large congregation. A burying place of three acres was purchased soon after, and well fenced in: and the Lord Cornbury, then governor of this province and New-York, upon application made to him by the members of the church, made them a body incorporate, with all powers and privileges requisite. In the year 1708, Queen Anne sent this church, and several others in this province, communion-table cloths, silver chalices and salvers, and pulpit cloths. The members of the church increased, and they began to think of purchasing a glebe for their minister. Dr. Frampton, then bishop of Gloucester, dying about this time, and leaving £100 towards propagating the Gospel in America, at the sole direction of Dr. Compton, then bishop of London, it was at the instance of Dame Katherine Bovey, of Hackly in Gloucestershire, who had been a benefactress before to this church, laid out in the purchase of a convenient house and six acres of land, adjoining to the church at Burlington; and about the year 1710, Mr. Thomas Leicester gave, by his last will, 250 acres of land to this church for ever.

"Mr. Talbot continued in his mission, very diligent, and with much success; and as there were many congregations of people in that country, which had no ministers resident among them, he spared no pains in going, and per-

forming all the ministerial offices among them. He was a very zealous and industrious man. He came over to England about the year 1719, and returned afterwards to New-Jersey. But the society received advices, that he had fallen into an open disaffection to the present happy establishment, and had neglected to use the prayers in the liturgy for the king and royal family; upon which he was immediately discharged the society's mission: he died there in the year 1727. The Reverend Mr. Horwood hath been sent lately to this city; and accounts have been sent, that he makes a progress in his mission.

New Bristol lies opposite Burlington, on the other side of the Delaware; the people forsook Quakerism much about the same time as the inhabitants of Burlington did. A church was soon erected here through the zeal of the people, especially through the means of two worthy gentlemen of this place, Mr. John Rowland and Mr. Anthony Burton, who were chiefly instrumental in this work. They had no missionary sent to reside among them constantly, but used to be visited by the minister of Burlington. The Rev. Mr. Talbot, who was fixed at Burlington, used frequently to cross the water to them, and preach and perform all other ministerial offices. Mr. Thorowgood Moor used also to visit them when he was at Burlington, in Mr. Talbot's absence. The people were sensible the society were not able to establish missionaries in every place, and were therefore content to be assisted by the minister of Burlington; and the society have always given directions, that the minister of that place should take Bristol into his care. The church here is named St. James, as being opened near that day.

Hopewell and Maidenhead are two neighbouring towns, containing a considerable number of families. The people of Hopewell showed a very early desire of having the church of England worship settled among them; and in the year 1704 built a church, with voluntary contributions, though they had no prospect then of having a minister. The Rev. Mr. May was there some short time, but Mr. Talbot, from

Burlington, often visited them; they sent several letters to the society, desiring a missionary, but the society could not then undertake a new charge. This church was for ten years vacant, which was a great disappointment to the people; yet they continued all that time in the same mind, and whenever any missionary, occasionally going that way, gave them a sermon, they constantly came to the church service. However, in 1720 the Rev. Mr. Harrison was appointed missionary there, with the care of Maidenhead. During his continuance there, he was diligent in all parts of his duty, and the people were well satisfied with his labours; but he soon wrote the society word, that he was not able to undergo the fatigue of constantly riding between two places; and in 1723 he removed to a church in Staten-Island, in New-York government, which the governor of that province appointed for him.

The inhabitants of Salem wrote a very earnest letter to the society, desiring they might have a missionary settled among them. The Rev. Mr. Holbrook was sent there in the year 1722. As soon as he came among them, the people, though generally poor, contributed very freely towards raising a neat brick church. They made application to the church people at Philadelphia, for their assistance, and received considerable contributions from them. Mr. Holbrook, soon after, acquainted the society that many of the inhabitants lead a more Christian life, eight grown persons, men and women, had desired and received baptism, and a considerable number of children had been baptized. That in the discharge of all parts of his ministerial office he had the satisfaction of finding the people seriously disposed, and the numbers of the church members daily increasing. He continues now there with good success.

Elizabeth-Town is a very considerable place; it exceeds any other in the province of East-Jersey, both for the largeness of its buildings and the number of inhabitants, consisting of three hundred families. It lies three miles within a creek, opposite to the west end of Staten-Island. Here the Eng-

lish settled first, and this place thrived the most. The government of the province is managed here, the assemblies are held, and the greatest part of the trade of the whole colony carried on here. The Rev. Mr. Brook was sent missionary in the year 1704; and by the Lord Cornbury's direction, then governor of this province, he officiated at Perth-Amboy sometimes. The number of people in both places was very considerable, and their ways of worship various; they were chiefly Independents, but many not professing any religion. However, by diligent application, he persuaded the better disposed of all sorts, to consider, and attend more to, their spiritual concernment. He preached to numbers of Independents and others. They began soon to approve of the Church of England service. The wiser people resolved to settle their religious affairs in a more orderly manner. When Mr. Brook came first among them, they had no place set apart for celebrating divine worship. However, he had leave at first, to preach in Col. Townly's house; that became too small for his growing congregation in half a year's time; the best place that could be got was a barn, and that they were forced to relinquish in winter. The members of our communion were now a large body of people; they resolved to build a church, and accordingly, on St. John the Baptist's day, in the year 1706, the foundation of a church was laid, whose name it therefore bears. The church was soon after completed; it is a strong and well completed brick building, 50 feet long, 30 broad, and 20 in height, very handsomely finished.

"Mr. Brook used exceeding diligence in his cure, and was pleased to find the best of all sorts of people coming over to the church of England. He exerted himself, and at times used to perform divine service at seven places, 50 miles in extent; namely, at Elizabeth-Town, Rahway, Perth-Amboy, Cheesequakes, Piscataway, Rocky-Hill, and in a congregation at Page's. This duty was very difficult and laborious. Besides preaching, he used to catechise and expound fourteen times in a month. This obliged him to be on horseback

almost every day, which was expensive, as well as very toilsome to him. However, this diligence raised a very zealous spirit in many of the people. The inhabitants of Perth-Amboy presently sat about getting materials for building a stone church. The inhabitants of Piscataway repaired an old dissenting meeting-house for present use, and collected among themselves £100 towards building a stone church. While these things were going on, Mr. Brook dies, in the year 1707, very much lamented by the people then, and remembered, with much honour, several years after his death, in a letter wrote by the church members there to the society, thanking them for sending another missionary to succeed our worthy, and never to be forgotten pastor, Mr. Brook, whose labours afforded universal satisfaction to us.

"The Rev Mr. Vaughan was appointed there; he hath very successfully carried on the work of the ministry. At first he met with many difficulties and discouragements, which, by his well regulated conduct and discreet zeal, he peaceably overcame. The main body of his congregation were but just brought over from various ways; these he kept together without much trouble. He visited the remaining dissenters of all kinds at their houses, and without using any angry disputings, engaged many to a conformity. In the year 1711, he acquainted the society with the progress he made. That he had a large congregation at Elizabeth-Town constantly, and had 30 communicants monthly; he had baptized 80 children, and 12 grown persons, in the space of two years; that he kept constantly a monthly lecture at Rahway, where he preached to a small congregation, and catechised their children; that several families of the neighbouring town, Woodbridge, had hereupon requested him to make them a visit, which he gladly and presently complied with, taking this to be a plain demonstration of their good disposition to receive the church doctrines, instead of various opinions of Quakerism and Anabaptism.

"Woodbridge is a town situate on a creek in the Sound, formed by Staten-

Island and the Jersey; it contained 120 families. The small congregation which embraced the church of England worship, and came to hear Mr. Vaughan, made a subscription of £100, and raised a timber frame, clapboarded. Mr. Vaughan used to officiate here once a fortnight in the afternoon. He represented to the society the want of large Bibles and Common Prayer Books for the churches; and of Bibles and Common Prayers, Expositions on the Catechism, and other devotional and practical tracts for the people; that it would be a great charity to numbers of the inhabitants, not only on account of their ignorance of the doctrines of Christianity, but also of their poverty, and the difficulty of getting books. The society, by the first conveyance, sent him large Bibles and Common Prayer Books for the churches, 100 Bibles and Common Prayers, and £5 worth of small tracts, to be distributed among the poorer people. The society have been since informed, these books proved very useful in leading many into a due knowledge of the duties of a Christian life.

“Mr. Vaughan extended also his labours at times to Piscataway, about 10 miles distant from Elizabeth-Town, commodiously situate about six miles up the river Raritan, and consisting of 80 families. Much the greater number of the people here were well disposed, and attended the public worship at stated times, with a great deal of devotion. But several of the inhabitants were infected with the errors of the Anabaptists and Sabbatarians, the latter of which did in a sort Judaize in their manner of keeping Saturday, and refused showing any regard to the Lord's day, by abstaining from any of their ordinary callings. However, at length several came to hear the prayers of the church, and many young people, who had no inveterate prejudices, were pretty constant in their attendance. As yet there was no church built; but Mr. John Burroughs, a serious Christian, gave the people the use of his house, which they frequented several years, to attend divine worship.

“Mr. Vaughan continued to discharge the duties of his mission with

good success. The members of the Church of England wrote a letter to the society, in the year 1717, returning thanks for the settling of Mr. Vaughan among them, expressing themselves farther thus: ‘We esteem ourselves happy under his pastoral care, and have a thorough persuasion of mind, that the Church of Christ is now planted among us in its purity. Mr. Vaughan hath, to the great comfort and edification of our families, in these dark and distant regions of the world, prosecuted the duties of his holy calling, with the utmost application and diligence; adorned his character with an exemplary life and conversation; and so behaved himself, with all due prudence and fidelity; showing uncorruptness, gravity, sincerity, and sound speech; that they who are of the contrary part, have no evil thing to say of him.’ The society received several other accounts, to the same purport. Mr. Vaughan continues now in this mission, with the same advantageous character.

“Perth-Amboy hath from the first been under the society's care. It is said to be a very pleasant, healthy, and commodious place; situate at the mouth of the river Raritan, which falls into Sandyhook bay, able to contain a great fleet of ships, and never frozen; so commodious for trade, that ships in one tide can come up to the merchant's door. It is but a small place, though honoured with the name of a city, and is much exceeded by Elizabeth-Town. Upon the English conquest of this country, the religious affairs were for a long time very unsettled; the new comers being employed in ordering their plantations and trade. For some time no congregations met for celebrating public divine worship, either in the Presbyterian way, or according to the Church of England. However, some clergymen, occasionally passing through this place, performed divine service, and administered the sacraments. By this means the sober people kept some remembrance of the Church of England service. At last, several of the proprietaries of the Eastern division requested Bishop Compton to send them a minister. The Reverend Mr. Edward Perthuck was

sent: upon his arrival at Perth-Amboy, the council of the proprietaries set apart one of the houses, (which had been formerly built at the charge of the general proprietaries) *for the peculiar service and worship of God, according to the laws of England.* This house, by a number of good people, was soon pewed and fitted up, for the intended religious use. Mr. Perthuck performed divine service here, and sometimes, when he attended the governor to Burlington, had the public town-house allowed him to preach in. This was before the establishment of this society.

"The first missionary employed here by the society, was Mr. Brook, mentioned above. He frequently visited this city, by the Lord Cornbury's direction, then governor of New-York. In the year 1705, the people grew zealous to have the church worship established among them, and began to prepare materials for building a church; but Mr Brook's death happening soon, it occasioned a delay. The society directed Mr. Vaughan to take what care he could of this city, and he frequently visited them, and was very useful and acceptable to the people. The Reverend Mr. Haliday did reside here some time, but he did not continue long. Mr. Vaughan acquainted the society, in the year 1721, that the people of this city had now erected a church, a well compacted building of stone and brick, on a lot of ground given for that purpose, by Thomas Gordon, George Willocks, and John Barclay, Esquires, who have transferred and conveyed their title to the church-wardens and vestry of the said church; the remaining part of this lot, being two acres of land, is for a parsonage-house, for a public school, and for a house for the schoolmaster, when they shall be provided with a person of suitable abilities for that purpose. Besides this, Mr. George Willocks, and Major John Harrison, have given 12 acres of land, contiguous to the city, for a glebe for an Episcopal minister for ever. There hath been also given to the church, by the will of a pious and charitable gentlewoman, Mrs. Margaret Willocks, deceased, wife of Mr John Willocks, a house in which she lived, and two acres

of land thereto belonging, for the use of the minister there, being of the Church of England, for ever. This last gift is reckoned to be worth £400 sterling money.

"The society observed, with much satisfaction, this zeal of the people, and resolved now to send a resident missionary to this place. The Reverend Mr. Skinner was sent in the year 1721. He was received by the people with much kindness and civility. Accounts were transmitted to the society, of the favour the inhabitants showed him, and that the congregation at Amboy increased considerably, and the other at Piscataway was daily growing, and would in a little time, in all probability, be as numerous as any in those parts. Soon after Mr. Skinner's arrival, the people of Piscataway built themselves a handsome wooden chapel. Both congregations increased every year. Mr. Skinner continues now in this mission, with good success.

"The society have supported also one schoolmaster at Burlington, from the year 1712, to teach the poorer children to read, write, cypher, and the Church catechism. Accounts and certificates have been transmitted to the society, from time to time, of his teaching school with diligence. The schoolmaster's name is Rowland Ellis.

"The people of this country, though they have no law which might oblige them to build churches, have, nevertheless, out of their own Christian disposition, built seven convenient churches, and have, according to their abilities, contributed freely towards the support of their ministers; and the members of the church communion increase continually."

For the Christian Journal.

Convention of South-Carolina.

THE 41st Annual Convention of the diocese of South-Carolina was held in St. Michael's church, Charleston, on Wednesday the 18th, Thursday the 19th, and Friday the 20th days of February, 1829. There were present, the Right Rev. Bishop Bowen, and nineteen clerical members, and twenty-se-

ven lay-delegates, representing twelve parishes. Morning prayer was read by the Rev. Maurice H. Lance, and a discourse delivered by the Rev. Joseph R. Walker, rector of St. Helena parish, Beaufort. The holy communion was then administered by the bishop; after which, the Rev. Dr. Dalcho was elected secretary and treasurer.

The following gentlemen were appointed a committee on the General Theological Seminary:—The Rev. Dr. Gadsden, Mr. Lowndes, Mr. Manigault, the Rev. Mr. Tschudy, and Mr. C. C. Pinckney.

On motion of the Rev. Dr. Gadsden, it was *resolved*, that the treasurer be authorized to pay to the secretary of the House of Clerical and Lay-Delegates, the quota of this diocese, towards defraying the contingent expenses of the General Convention, in conformity with the resolution of the Convention of 1824.

On the second day of the meeting, the parochial reports were presented and read. One of these, the report of St. Philip's parish, of which Dr. Gadsden is rector, speaking of the benefactions and other attentions of the people of the congregation, states, that a "generous individual, the concealing of whose name is the condition of the benefaction, has offered to bear the expense of educating twelve female children, selected from our Sunday school, at an amount not exceeding forty dollars each for the year." On this interesting subject a letter was received by Mr. J. W. Mitchell, the superintendent of the Sunday school of St. Philip's church, from which the following extract is inserted as a note on the minutes of the Journal.

"Sir, Gratitude to Almighty God for the bounties of his providence induces me to tender to you the means of educating twelve destitute female children from the Sunday school attached to St. Philip's church, to be selected by yourself and the rector of the church. That you are empowered to do this, and to apply to me for funds to defray their tuition, the average amount not to exceed ten dollars per quarter each, is all the information necessary to communicate to any one,

and, indeed, all that you are permitted to communicate as you value the continuance of this donation. If the glory of God is advanced in the improvement of the individuals, and the prosperity of the blessed object of Sunday schools is promoted, by this little offering to that holy Being, from whose gracious influences all just works do proceed, my wishes in this respect will be fully accomplished."

Another report remarks—"By the blessing of God I am able to report this church progressing in numbers, and attention to divine things; and I trust, (judging from the fruit in a holy life,) that they are growing in grace, and in the love of God."

And another—"In concluding his report, the minister cannot but express his gratitude to God, for the success which has attended his exertions, and his firm conviction that the church, gradually and regularly increasing in strength and in truly rational and evangelical piety, will finally prevail against the opposition to which her doctrine and discipline are so much and so variously exposed."

We regret to find from the report of the rector of the church at Claremont, that the project for establishing a Theological Scholarship Society in that parish, an account of which will be found at pages 78 and 125 of our vol. x. is likely to be abandoned.

Of the parish of St. Thomas and St. Denis the report says—"The prospects of the church in this parish have assumed a more flattering aspect within the past year. From present indications we confidently trust that (under God) increasing prosperity will attend, and a brighter day dawn upon this section of our Lord's vineyard. Every disposition is manifested on the part of the vestry, to place the rectory of the parish on a permanently respectable footing. Provision has been made, which releases their clergyman from the painful necessity of seeking a support in the combination of secular with his clerical duties; thus enabling him to devote his time more exclusively to the work of the ministry. An appropriation has been likewise made for repairing and beautifying the chapel,

which the rapacity of time had well nigh secured as a dwelling-place for the 'bats and owls.'"

Of St. James's parish the report states—"The rector of this parish has the pleasure of stating, that a parsonage has been procured. The building was presented by Col. R. W. Vanderhost; the land adjoining by John Axon, Esq. and a great part of the proceeds of the former glebe expended on its repairs. The church, which was formerly in so ruinous a condition, has also undergone repair. This parish has sustained a heavy loss in the decease of the late Gen. Thomas Pinckney, who was a devout worshipper, and whose many inestimable virtues are too well known to be here enumerated."

The individual exertions noted in the foregoing extracts are worthy of all praise, and we trust the insertion of them here will not be without its use.

The reports collectively show a gradual increase of strength to the church, notwithstanding that from some of the parishes no reports were received, and in several of those that came to hand the information is incomplete. The following is the aggregate they furnish.

"Baptisms, white adults 14, coloured do. 22, total 36; white children 268, coloured do. 86, total children, 354. Total 390.—Marriages of white persons 86, coloured do. 12; total 98.—Burials of white persons 152, coloured do. 37; total 189.—Communicants, white persons 1498, coloured do. 476; total 1974.—Sunday school, white teachers, total 150; white scholars 865, coloured do. 350, total 1215."

After the reading of the reports, the bishop delivered the annual address in conformity with the 45th canon of the General Convention, which was inserted at page 117 of our last number.

The following gentlemen were appointed delegates to the General Convention:—"The Rev. Christopher E. Gadsden, D. D., the Rev. Allston Gibbes, the Rev. Paul T. Gervais, the Rev. Christian Hanckell, William Heyward, Thomas Lowndes, Hon. William Drayton, Robert J. Turnbull."

The following gentlemen were appointed the standing committee for the ensuing year:—"The Rev. Christo-

pher E. Gadsden, D. D., the Rev. Paul T. Gervais, the Rev. Frederick Dalcho, M. D., the Rev. Allston Gibbes, the Rev. Christian Hanckell, David Alexander, Keating Simons, Thomas Lowndes, Samuel Wragg, James Jervey."

The committee on the General Theological Seminary reported that there had been received during the past year for the general fund, \$84 60, and for the building fund, \$418 74.

The funds of the *Bishop Bowen Scholarship* were reported at \$1551 57; and those of the *Bishop Dehon Scholarship* at \$4065 17, from which \$540 had been paid to a beneficiary, as stated at page 151 of our vol. xii.

On the last day of the Convention, a committee was appointed to organize a society, to be called the "Episcopal Society," for the purpose of devising means to increase the bishop's permanent fund, which sum was reported to amount at this time to \$9687 80.

"The following amendment of the third article of the constitution, was proposed by Col. Pinckney, which lies over for the consideration of the next Convention:—To add to the end of the third article of the constitution, the following: 'but no clerical or lay delegate, shall hereafter represent two distinct parishes, or shall in any case have more than one vote.'"

On the subject of the proposed alterations of the Liturgy, the following resolution was passed:—"Resolved, that zealously attached to the Book of Common Prayer, and other offices of our church, this Convention is desirous that no alteration should take place in the same at this time."

A subsequent resolution, offered by Thomas S. Grimke, esq., was passed in the following words:—"Resolved, that this Convention approves of the alteration proposed by the General Convention in the eighth article of the constitution, by the addition thereto of the words, 'or the articles of religion.'"

The business of the Convention having been completed, prayers and the blessing were offered by the bishop, and they adjourned.

The next Convention is to be held

on the third Wednesday of February, 1830.

The church in this diocese consists of the bishop, 27 priests, and six deacons.

For the Christian Journal.

Modern Millenarianism.

Messrs. EDITORS,

As you some time since indulged me with the insertion of an extract from a foreign periodical on the subject of an Intermediate State, I am encouraged again to trouble you with another of my selections. The Millenarian hypotheses (for their name is Legion) have probably attained no considerable growth within the precincts of our church. But I need not remind you of the relative value of 'prevention' and 'cure;' and while the depositories of a great institution in our country are annually vomiting forth thousands of attractive volumes, inculcating in every possible form this one of the 'heresies'* from which we are taught in our liturgy to pray to be delivered, it surely behoves the guardians of truth to be on the watch.—I wish your limits permitted an insertion entire of the very able article from which I am about to quote. The dreams of the national and political restoration of the Jews as *pretending to Scriptural authority*—of the second personal advent and reign of Christ as a temporal prince—and of the near and perceptible approach of the supposed *literal* fulfilment of certain Old Testament prophecies relative to the Messiah, are exposed to their merited contempt, and the utter groundlessness of the very preliminaries on which they rest, completely shown.—As a fair specimen, take the following remarks on the *tendency* of the Millenarian doctrines.

Yours, &c.

INDAGATOR.

"Cuninghame and others speak in strong language of 'the salutary influence' of their peculiar notions relative

to the approaching advent of our Lord, which they suppose is to usher in the Millennium. If it be thus near at hand, then, remarks Mr. C., 'a great proportion of the generation now alive upon earth may actually witness his appearing.' Our belief is, that not only a great proportion, but every individual of this generation, and of all former, all future generations, *shall* witness his appearing. And yet Mr. Cuninghame would claim for his *peradventure*, a more salutary efficiency than our certainty.

"Shall we be told," he asks, 'that such a persuasion as this would produce no effect in awakening the secure, in alarming and filling with terror such of the ministers of Christ as have been either slumbering or sleeping at their posts, or have been minding earthly things rather than heavenly? And say whether this would not give a more intense tone of solemnity and pathos to your denunciations of the wrath of God against all ungodliness and unrighteousness of men; and whether it would not infuse a new pathos, a new tenderness of spirit, into your handling of the doctrine of reconciliation, while, standing as it were upon the threshold of eternity, you pointed to the cross of Christ for the last time, as the only refuge of a perishing world.'" pp. xvi. xvii.

Making every due allowance for individual peculiarities, we say, no. A dying man preaching to dying men, requires but to realize his own responsibility and their condition, in order to have every emotion of tenderness, every feeling of earnestness, awakened, of which his nature is susceptible. Our Leightons, and Baxters, and Whitfields, have not been Millenarians. Their zeal did not require the deleterious stimulant of fanaicism. If the ministers of our own day are slumbering at their posts, it does not arise from any insufficiency in the motive for vigilance and laboriousness which are involved in the creed they hold, but from the decay of faith itself. Mr. Cuninghame mistakes the matter altogether, when he ascribes to a mere opinion, the efficacy of a living principle of faith. A man may hold opinions, as we see every day, which shall have little or no influence upon his conduct. Every man knows that his death is certain, the period uncertain; and almost every one admits, that, after death, there is the judgment! Will Mr. C. maintain, that this persuasion has not a natural

* Both the designation and general condemnation of the 'Millenarian heresy' are known to be of sixteen hundred years' standing.

endency to produce diligence to make sure our election of God? Yet 'all men have not faith,' and the most awful and stirring truths fall upon the ears of the dead. In like manner, a man may be brought to believe the millenarian hypothesis, may believe that he stands a chance of being alive at our Lord's second advent, and his imagination may even be powerfully excited by the expectation; while his conduct shall remain totally uninfluenced by the practical considerations connected with his new opinion, because he is not the subject of that divine principle which alone purifies the heart, and overcomes the world. Opinion, we repeat it, is not faith. The disease of the times is not speculative, but practical unbelief, which the nostrums of millenarianism have no power to remedy.

"But the effect of their doctrines we know to be the very reverse of that which Mr. Cunninghame attributes to them. Of his own sincere piety and philanthropy we entertain no suspicion; but he has associated and identified himself with individuals of a different spirit,—with men who hold, that 'Satan will never be made to give up his reign by any preaching of the Gospel;'^{*}—that 'the doctrine of the atonement hath swallowed up every other doctrine, and become the great indulgence of ignorance and idleness;'[†]—that 'more truth is to be found in Popery, buried under the rubbish with which it has been smothered, than in evangelicism.'[‡] Truly, these are the men to handle the ministry of reconciliation with new tenderness, and to point sinners to the cross of Christ!

"The tendency of the millenarian delusion has, in former times, been repeatedly illustrated upon a broad scale. On its first appearance, at the beginning of the third century, at Arsinoë in Egypt, it is said to have 'gained such ground among the Christians, that it banished from their thoughts the most important precepts of their religion;' and in alliance with the gross doctrines of Cerinthus, and the puerilities of Papias and Nepos, it had the most un-

happy effect upon the church at large. In the tenth century, the prevailing notion that the end of the world was at hand, contributed to give rise to the madness of the Crusades. In the seventeenth century, the epidemic frenzy of the fifth-monarchy men, 'the proud turbulence of political interpretation,' was allied to the same delusion. And in the present day, millenarianism is discovering its inherent tendency to incorporate with itself errors far more pernicious than itself;—the denial of the consciousness of the separate spirit,—the Antinomian heresy,—the blasphemous attribution of evil to the Divine will and working,—the depreciation of evangelical preaching,—the claim, on the part of more than one of its doctors, to inspiration,—and the crowning folly and impiety of one of their writers, that *the day of judgment is past*. In some of the cases we allude to, millenarianism would seem to be the offspring,—in others, the parent of the error or errors with which it has become amalgamated; and, in some instances, it might almost be said to have taken with itself seven other spirits more wicked than itself."

Eclectic Review for March, p. 226.

For the Christian Journal.

The Spirit of Missions.

Messrs. EDITORS,

THE Church Register for March 28, after noticing the episcopal services of Bishop Onderdonk, since his consecration, which, indeed, exhibit an amount of labour worthy of apostolic times, and alluding to the Bishop's known preference of *domestic* to *foreign* missions as the more immediate duty of our section of the catholic church, contains a remark which I think well worthy of being presented to your readers. It is in the following words:—

"We cannot forbear remarking, that, however some of his brethren may (while by a comfortable fire-side they indulge in the most extensive missionary theories,) find fault with the bishop's view of the subject of missions, as too limited for their ardour, none will be disposed to deny him the credit of prac-

* Dial. on Prophecy, ii. 176.

† Irving's Fast Sermon, p. 18.

‡ Def. of Students of Prophecy, p. 57.

tical missionary zeal; which, after all, will do much more towards evangelizing the world, than the most liberal and enthusiastic speculation on the subject."

This sentiment reminds me of a remark which I once heard made to a strong advocate for foreign missions, who seemed to consider efforts in that cause as an almost indispensable test of true piety. The remark was, that of the many clergy among us, who had, or were seeking, comfortable livings at home, and were loud in insisting on the inseparable connexion between great devotion to foreign missions and the genuine spirit of the gospel, it was rarely, if ever, we found one ready to say, *Here am I: send me.*

M. E. D.

For the Christian Journal.

Education Societies.

Messrs. Editors,

In the Charleston Gospel Messenger for April, I read the following paragraph:—

Protestant Episcopal Education Society of Virginia and Maryland.—It is stated in the last report that this Society, instituted in 1818, is believed to have been for several years the only society for this purpose in the Episcopal Church. The writer of the report is mistaken, as "the Society for the Advancement of Christianity in South-Carolina," one of whose special objects is "to take by the hand youths of genius and piety, who need the fostering aid of benevolence, and are meet to be trained for the ministry of the Church, and see that they are properly educated," was instituted in the year 1810. This society has had several beneficiaries, and we believe some of them prior to 1818. The Society for the Advancement of Christianity in Pennsylvania, which is also an Education Society, was instituted in 1812."

The mistakes noticed by the Messenger are not the only ones committed by "the writer of the Report."—There is in the diocese of New-York, "The Protestant Episcopal Society for the Promotion of Religion and Learn-

ing." which, in the year 1802, was formed with an especial regard to "this purpose" of educating young men for the ministry; and has, ever since that period, been constantly and most efficiently operating in that important and interesting line. The names might be mentioned of clergymen of the highest standing in our church, in various and distant parts of the union; of younger clergy, who are fast rising to eminence for talents and usefulness; and of excellent and faithful men who have been called to their rest and their reward; whose literary and theological studies were prosecuted under facilities, and in some instances, entire support, furnished by this, which I think may without mistake, be ranked as the first and most efficient instrument in that, as well as other most important charities in our church. This excellent society is now extending, and is capable of permanently extending, aid to the amount of from \$80 to \$100 per annum each, to at least 12 young gentlemen, who are engaged in preparatory literary, or in theological studies.

But it would be unjust, Messrs. Editors, to notice this society, without awarding the meed of praise to the corporation of Trinity Church, New-York, which established it, and by a munificent endowment enabled it, not only to effect in this and its other important operations, the good which it has done, but also to indulge the delightful moral certainty of extending at least equal benefits to our church, in years and ages yet to come.

I. L. O.

For the Christian Journal.

General Theological Seminary.

Messrs. Editors,

In the last number of the Charleston Gospel Messenger, a work, which, like the diocese with which it is connected, has ever been a ready and efficient friend of our General Seminary, it is stated, that that "Seminary has twenty-seven students, of whom, however, only twenty-six are in full connexion." I am sure there must be some mistake here; for according to the statutes, there can be no other students than

those "in full connexion;" and according to a resolution of the faculty, the privileges of students are not allowed to any but those who are thus "students in full connexion." This will appear from the following extracts:—

Chap. viii. section 7 of the statutes.

"Every student in this seminary must be a member of one of the classes, and engage in all the studies which appertain to his class."

Extract from the Report of the Faculty to the Trustees, at their last meeting.

"The following resolution has been adopted by the Faculty:—

"Whereas the Faculty is deeply impressed with a sense of the inconveniencies and disadvantages which would arise from allowing the privileges of Students to those who are not such; therefore

"Resolved, That it be a standing regulation of this Board, that no person shall hereafter be allowed to attend the recitations or lectures, or be admitted to any other privileges of Students, who is not a regularly admitted member of one of the classes."

For one, Messrs. Editors, I must be allowed to express my warmest approbation of the above provisions. Our church needs a thoroughly instructed clergy, possessing the advantages of the knowledge, and the mental and spiritual discipline, resulting from an ample course of study, and those seasons of meditation and devotion, which a well conducted seminary affords. And it is greatly to be desired, that with all due allowance for peculiar cases, in which more than ordinary natural qualifications should be indispensable, there will be an increasing disposition to rank long continued candidatedship and preparation among the essentials for admission into holy orders. And most devoutly, too, is it to be hoped, that a proper sensibility on this subject will lead to such provision for the support of young men, while giving themselves wholly to preparation for the ministry, as will gradually do away all necessity for exceptions to so wholesome a general rule. Meanwhile, let at least our theological seminaries aid in this cause of vital interest to the church, by giving encouragement to none other than a full and

complete system of theological instruction.*

The following interesting fact, stated in the above mentioned article in the Gospel Messenger, is deserving of particular attention:—"The students in the General Seminary are boarding for \$1 74 cts per week, including washing." And I am farther informed, on this subject, that \$100 are sufficient to defray the above expenses of a student, together with those of fuel and light, for the Seminary year, from the first of October to the last of June.

N. L. N.

For the Christian Journal.

Early Prayers.

MESSRS. EDITORS,

I KNOW of no recent circumstance connected with our church, which has given me more unfeigned pleasure than the experiment made by the rector of St. Luke's Church, in this city, of calling his congregation together for public prayers at six o'clock in the morning. I have long entertained, and often expressed, the idea, that such a measure, in our long and warm days, would be both a deeply interesting and a successful effort to do honour to God, and to promote a spirit of devotion in our congregations. A thousand imagined difficulties have been suggested, and the scheme pronounced impossible among our people, in our state of society, &c. &c. Truly rejoiced was I to find that the Rev. gentleman above mentioned, had determined, trusting in God for a blessing on the undertaking, to disregard all theories, and bring the matter to the test of fact. And thus far the fact is most cheering to every pious heart. On four of the days of Passion Week,† and on Easter Monday and Tuesday, I am informed that congregations of from 100 to 200 persons were thus early assembled in St. Luke's, to unite in that best of social religious exercises, the service of our church.

* It is with a view to this, that the General Seminary, in addition to allowing of no partial connexion with it, will not grant any testimonials, or apply the title of alumni, to any but those who have prosecuted its full course of study.

† On the Wednesday and Friday the usual hour of morning prayer was observed.

Thus encouraged, I am truly glad to learn that the worthy rector intends having morning prayers at six o'clock, every Wednesday and Friday, while the days are of sufficient length. His pious enterprise has been seconded by a practical feeling on the subject, on the part of his parishioners, which must fill a pastor's heart with the purest emotions of gratitude and joy. Men of business, housekeepers, and others, whose avocations and situations utterly prevent their attendance at the usual hour of weekly prayers, gladly now go up to the temple, and there worship their God, and seek his blessing, before entering on the business, and exposing themselves to the temptations of the world.

I profess, Messrs. Editors, to be an old fashioned Christian, and, therefore, averse to all changes and innovations which tend directly or indirectly to infringe upon the long established and edifying order with which our church has so successfully maintained and diffused the principles and piety of the Gospel. I have thought, however, that some changes might be made every way favourable to that order, and calculated to give increased efficiency to our excellent institutions. Among these I would rank the new vigour which has of late years been infused into the all-important pastoral duty of catechetical instruction, and other modes of building up children and young persons in the faith of our apostolic church. The breaking in, too, upon the old notion, that we cannot have weekly prayers at any other hour than one at which many of our people can attend, I regard as a most pious and promising enterprise; and in fact no more than is due to services so excellent that no practicable method should be left untried to increase their efficiency and extend their influence.

A recent correspondent in the *Journal* suggested the query, whether, in a city containing so many churches, and so many clergy, arrangements might not be made for having daily morning and evening prayers. I humbly think they might; and would very respectfully suggest that the making of such arrangements would be one of the most promising means of reviving among us

the lamentably needed increase of true, practical piety. Objection has sometimes been made to attempting this, on account of the small number who now attend the weekly prayers. And I confess that this circumstance is indeed calculated to have a most chilling effect on the heart of pious sensibility; and certainly not less chilling the effect of the manner in which some from whom better things might be expected speak of "*Prayers*," as if they were too unimportant a concern for much pastoral effort, unworthy of the appropriation of an hour or two of labour in the week, and even of too little moment to have the benefit of example. It becomes, however, a most serious question how far our religion justifies connivance at the low state of evangelical piety, and does not rather require that an effort, even a bold effort, be made, in the fear of God, with prayer for his blessing, and in full accordance with consistency and propriety as churchmen, to correct the evil, and introduce a better state of feeling and of action. The example of St Luke's church is most gratifying evidence that, in some degree at least, the cause of the neglect of weekly prayers is not in the disposition of the people, but in the unseasonableness of the hour on days when the same religion which bids us go up to the temple, bids us also to do our duty faithfully in that state of life unto which it has pleased God to call us. Let then all who have good will for our Zion, thank God for this evidence, and take courage duly to improve it.

I do not mean to say that the usual hour of weekly prayers should be entirely abandoned. There are those to whom that is more convenient than the early hour. Would the following plan be impracticable? Let six churches, selected in various parts of the city, so as to furnish convenient opportunity to each, be open, three on two mornings each, and three on two afternoons each, in every week, at 6 o'clock A. M. and 6 P. M., in the long days, and 9 A. M. and 4 P. M., in the short days, and all the parish clergy of the city take their turn in supplying these services; and let, in addition to this, each pastor make such arrangements for stated or occasional

morning prayers and evening lectures, at the hitherto usual hours, in his particular church, as he may deem most for the edification of his people. Thus, though few could uniformly attend, it is not to be doubted that by the divine blessing on due pastoral effort, there would generally be a little band of devout worshippers, in merciful consideration of whom we might humbly hope for an increase of God's favours to our church and nation. B. T. K.

From the [Auburn] Gospel Messenger for March 21, 1829.

Respect due to Bishops.

AMONG the promises which are made by the Presbyter of the Protestant Episcopal Church, at the time of his ordination, is the following—that he “*will* reverently obey his Bishop, and other chief ministers, who, according to the canons of the church, may have the charge and government over him, following with a glad mind and will their godly admonitions, and submitting himself to their godly judgments.” This promise is voluntarily and solemnly made by every presbyter, as we ought to presume, upon mature reflection and settled conviction of its propriety. Hence it cannot but be binding upon the conscience during the continuance of his ministry. The reason of this promise is founded in the doctrine that the Bishop is the authoritative head, under Christ, of that portion of the Church over which he is appointed to preside. That the Bishop is such according to scripture and primitive practice, we sincerely believe. The authority of Timothy over the church at Ephesus, among other things was, to “reprove, rebuke, exhort, with all long-suffering and doctrine; and the elders or presbyters, as well as others, were subjects of his authority. See 2d Tim. iv. 2. See, also, Hebrews xiii. 19; and 1st Peter v. 5. Ignatius of Antioch, in the first century, saith, “Let no man do any thing of what belongs to the church without the bishop.”

The great utility, and we may presume, therefore, the design of this doctrine, as taught in the word of God, is to preserve unity in the church, that heavenly virtue, so frequently enforced

in the Bible, although too little regarded at the present day.

In obeying our Bishop in his godly admonitions, and submitting ourselves to his godly judgment, we are *not* “surrendering our personal independence to” him. As our church is constituted in this country in relation to our conventions, which are formed of the clergy and lay delegates, each member in these bodies is bound to act from the exercise of his judgment, independently, but not wilfully: for our judgment should be enlightened, as well as independent in its exercise.

The Bishop's attention being called to his whole diocese, and he being required to settle any difficulties which may arise between his clergy or between a parish and its rector, his opportunities are great to learn what general policy is best to promote the interests of Christ and his church. With the same talents of a parochial clergyman, whose sphere of labour is confined to a single parish, he is better qualified to judge concerning principles of general policy; and therefore his judgment reasonably demands our respect. But in this country there appears to be much jealousy of the power of Bishops, and an apprehension of their exercising arbitrary dominion. Is there any danger of such despotism?

As our church in this country is organized, what worldly motive can a bishop have to exercise lordly dominion? Separated as we are, entirely from the state, he cannot act from political motives. Not having the control of pecuniary funds, but being dependent for even his own salary, he cannot by any authoritative or overbearing means, acquire temporal wealth: yet on the other hand such a course would be the very means to deprive him of his support. If we search into the history of prelatical oppression, we shall find that it has arisen from the wealth and political power which prelates have controlled. Witness the abuse of indulgences, and the contributions extorted as penance, which was so enormous in the Romish church at the commencement of the reformation. I again ask, then, what worldly motive a Bishop in this country can have to exer-

else lordly dominion? The ambitious, domineering man does act from worldly motives. Hence such notions are entirely removed, in our country, from the reach of the clergy. God grant that they may continue so. Instead of apprehensions lest our Bishops exercise more power than is delegated to them by the canons of the church, and the authority of scripture, we have more to apprehend from the lower orders, aspiring to the exercise of authority which does not belong to them; hence the importance of calling the attention of our laity to this subject. It is believed that the most intelligent laymen of our church in this country are attached to it, in consequence of its distinctive principles. It is a subject of thankfulness, that by our lay delegation in convention, we can have the benefit of their counsel; from their hand, from their head, and from their heart, we trust the Bishop will be confirmed and supported in the exercise of his fatherly authority. His labours we know to be arduous; his bodily fatigue we know to be great; his anxiety of mind we presume to be excessive; his usefulness, we must be persuaded, requires our confidence; and although he must look to some higher source for strength and consolation, yet it is our part and duty to co-operate with him, and as long as we see him labouring for the honour and welfare of the Redeemers's kingdom, let us endeavour to strengthen his hand, and encourage him by our support and respect: and let our prayers ascend to Almighty God to send down upon him the healthful spirit of his grace.

"O, Almighty God, who hast built thy church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner stone, grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple, acceptable unto thee, through Jesus Christ our Lord."

PRESBYTER.

*Farther Extracts from No. IV. of the
"Quarterly Papers of the Domestic
and Foreign Missionary Society of
the Protestant Episcopal Church
in the United States of America.*

"ONEIDA MISSIONS.—In August last, the Rev. Eleazar Williams, of Indian extraction, and now in deacon's orders, was appointed missionary to the increasing settlement of the Oneida Indians, near Green-Bay, "to consider himself as the pastor of that settlement, and to keep, or cause to be kept, a permanent school for the instruction of the children of the Oneida Indians, and such others as may desire it, without any additional charge to the society; to instruct the youth in the catechism," &c. Mr. Williams has accepted the appointment, and under date of Oct. 1, 1828, has made to the Executive Committee, the following report.

"In the present report of your missionary, it can hardly be expected by the Executive Committee, that he can present to them any thing very interesting in relation to this mission, owing to the shortness of time since he entered into the field of service, under the patronage of the society.

"I have officiated, (although in imperfect health, every Sunday, excepting one, since I entered on my mission, to devout and orderly congregations. I state with pleasure, that the people have uniformly received me with tokens of respect, as a minister of the gospel; and especially as one sent by your benevolent society.

"In general, about two-thirds of the Protestants in this settlement, attend the service on Sundays, and they pay a very respectful attention to the preaching of the word, which is a great encouragement to me in my labours. I have been requested by some of the inhabitants, as well as the military gentlemen, to officiate in the settlement one or two Sundays in a month. But to this, no definitive answer as yet has been returned, on account of my present situation, in regard to health and other circumstances, which I am unable at present to solve.

"I shall endeavour to pay all the attention in my power to those Oneidas who are settled in this section of the country, whose firm and undeviating attachment to the Christian faith, and the pure worship of the Protestant Episcopal Church, are worthy the notice and regard of the society.

"At the receipt of your letter, I hastened to lay its contents before them, which they received with a degree of joy and cordiality, which scarcely admits of description. They still speak with much approbation of your generous and pious designs. These red Christians appear to be more animated, strengthened, and encouraged in the things of God and religion, than what they were before; and their tongues and lips express the gladness and thankfulness of their hearts, for the mercy and goodness of God, in moving the hearts of their white Christian brethren, "to seek their good."

"In accordance with your instructions, a proposal was made to the chiefs, for their concurrence and approbation to the establishment of a school in their settlement; to which they unanimously consented, and engaged to afford me all the assistance that their present indigent circumstances will admit.

"To put this school in operation will, however, occasion a considerable expense, as well as exertion, as no means are provided for the erection of a building.

"In closing this short report, I have to state that baptism has been administered to one child, and I have attended one funeral.

"I remain an earnest desirer of your fervent and persevering prayers. "Ye that make mention of the Lord, keep not silence, and give him no rest till he establish, and till he make Jerusalem a praise in the earth." And may the happy time soon arrive, when, from the rising of the sun to the going down of the same, the name of Jesus shall be glorious; when men shall be blessed in him, and all nations shall call him blessed. Amen. Let the whole earth be filled with his glory."

"This report was accompanied by the following letter from the chiefs of the Oneida tribe at that settlement to the Executive Committee.

To the Executive Committee of the Missionary Society of the Protestant Episcopal Church.

Fathers and Brothers,

"We are induced to write you in con-

sequence of hearing by our brother Williams, that you were disposed to look after the Oneidas who have emigrated into this part of the country, and who, by the providence of the Good Spirit, are in communion with the Protestant Episcopal Church. Our hearts were filled with joy, when we heard that you and others had taken a great interest in our temporal and spiritual affairs.

"Fathers and Brothers, we have hitherto hanged our heads down, and our hearts were sorrowful, because we were weak in our religious affairs; no society extended its hands of charity towards the poor Oneidas in this western wilderness. We have had no encouragement nor assurance that the preaching of the holy Gospel, nor the service of the church, would be continued any length of time to our people. Our brother who was disposed to instruct us in the ways of God, was weak; no society encouraged him in his labour of love. We were grieved to see him thus situated, and this, more on the account that we were not able to aid him, as we were poor ourselves, and scarcely able to support our families in this new country.

"But, Fathers and Brothers, we now raise our heads and rejoice at the news, that you have taken pity on us, and our brother, by giving him such assistance as to enable him in some measure to preach the Gospel to us without labouring at the same time to maintain himself and family.

"Fathers and Brothers, we rejoice that we are able to say, that our women, youth, and children, are all glad at the good news which we have heard from you, that hereafter you will establish and maintain firmly the Christian faith among us. We rejoice, also, to hear that you pray for us, that you wish us to be good here, so that we may be happy hereafter. For these, accept our sincere thanks. We do pray for you both in private and public, that the Good Spirit of the Most High might be with you.

"Fathers and Brothers, we are not able to say all we feel or wish to say on this paper. We trust it is enough for us to say, that we rejoice to hear

that you will hereafter support the Gospel among us.

"We hope you will say to all good people of our church, that the Oneidas at Green-Bay are firmly attached to the Christian faith, and will, by the help of the Great Spirit, adhere strictly to the prayers and ceremonies of the holy church.

"Fathers and Brothers, pray for us, that we may lead a holy life, and that the Great Spirit, when we die, may, in his great mercy, receive us to himself in heaven.

Now, brethren, we bid you farewell.

Nathaniel Adgequet, + his mark.

Abraham St. John, + his mark.

Anthony Adgequet, + his mark.

David Peters, + his mark.

Green Bay, Michigan Territory,

Oct. 14th, 1828."

Miscellaneous.—General Agent.

"The Rev. George Weller, Secretary of the Society, has been appointed General Agent, by the Executive Committee, in compliance with a resolution of the Board of Directors passed at their meeting in May last, authorizing the Executive Committee, 'until the funds of the Society are sufficient' for the appointment of a permanent General Agent, 'to make such other arrangements as may seem to them most expedient for answering, as far as may be, the objects proposed by the appointment of a permanent General Agent.'"

Receipts for the quarter amounted to \$1928. 55.

"The society having greatly increased its obligations within the last three or four months, is much in want of funds; indeed, unless they should receive considerable aid within a short period, their operations must be seriously curtailed. It remains with the members of our church to say, whether this shall be the case. Donations are earnestly solicited, and may be transmitted to Thomas Hale, Esq. Treasurer, Philadelphia. Individuals become patrons by the contribution of \$50—life subscribers, by the contribution of \$30; and subscribers, by the annual payment of a sum not less than \$3.

Bishop Onderdonk's Tour in Maryland and Delaware.

The following is a statement of the duties performed by Bishop Onderdonk, in his recent visitation of the Eastern Shore of Maryland, and of part of Delaware.

Maryland, E. S.—Feb. 26th, Elkton, morning. 27th, St. Stephen's, Cecil co., morning. 28th, Shrewsbury Church, morning. March 1st, Chester-town, morning and evening; St. Paul's, Kent co., afternoon. 2d, Churchhill, morning. 3d, Chester Church, near Centreville, morning. 4th, Christ Church, Kent Island, morning. 5th, St. Paul's Church, Wye, afternoon. 6th, St. Michael's Church, morning; Christ Church, Easton, evening. 7th, Christ Church, Whitemarsh, morning; Christ Church, Easton, evening. 8th, Christ Church, Easton, morning and afternoon. 9th, Christ Church, Cambridge, morning and evening; Church Creek, afternoon. 10th, Vienna, afternoon. 11th, Springhill Church, morning; Salisbury Church, afternoon. 12th, Stepney Church, Greenhill, morning. 13th, Somerset Church, Princess Anne, morning. 14th, Coventry Church, Rehoboth, morning. 15th, All Hallow's Church, Snowhill, morning; St. Paul's Church, Berlin, evening. 16th, St. Paul's Church, Berlin, morning.

Confirmations in Maryland.—St. Stephen's 5 persons; Chestertown 3; Kent Island 6; Easton 8; Cambridge 12; Church Creek 1; Vienna 2; Springhill 13; Greenhill 8; Princess Anne 5; Rehoboth 9; Snowhill 8; Berlin 4.

In Delaware.—March 17th, Prince George's Church, Dagsboro', morning; St. John's Church, Littlehill, afternoon. 18th, Christ Church, Laurel, morning; St. Paul's Church, Georgetown, evening; 19th, St. Paul's Church, Georgetown, morning; St. George's Chapel, afternoon; St. Peter's Church, Lewes, evening; 20th, St. Peter's Church, Lewes, morning; 21st, Dover, evening; 22d, Dover, morning; St. Peter's Church, Smyrna, evening; 23d, Emanuel Church, Newcastle, evening.

Confirmations in Delaware.—Dags-

boro', 1 person; Laurel 4; George-town 5; Lewes 17.

The above are the first confirmations ever administered in Sussex county, Delaware.

By request of the respective vestries, the following churches, in the same county, long since erected, were consecrated by Bishop Onderdonk, viz. Christ Church, Laurel; St. George's Chapel; St. Peter's Church, Lewes.

The first Appearance of the Gipsies in Europe.

THE tawny complexion, the singular customs, and the particular dialect of the people called Gipsies, together with the severe laws that have been made against them in England, Scotland, France, and most countries of Europe, have excited much curiosity as to their origin. The most circumstantial account to be met with, is from an old French journal, of the remarkable occurrences at Paris, in the beginning of the fifteenth century, the substance of which is as follows:—

"August 17, 1427, (says the author) there arrived at Paris a dozen of Pennaucors (doers of penance,) as they called themselves—to wit, a Duke, a Count, and ten others, all on horseback, who pretended to be very good Christians, and that they were of the Lower Egypt. They said farther, that not a very long time before the Christians had conquered them and their whole country, and had made them all turn Christians, or put to death those that would not. That the lords among them who were baptized, were made masters of the country, as they had been before; that they promised to be good and loyal Christians, and to preserve their faith in Jesus Christ, as long as they lived; and that they had a king and queen in their country, who lived within their own manors. But they said that, a little while after they had embraced the Christian faith, the Saracens came and attacked them; and as they were not well fixed in the Christian faith, they made very little resistance, as in duty to their country they were bound to do; but submitted to the enemy, became Saracens, as be-

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fore, and renounced their faith in Jesus Christ. That upon this, many of them left their native country, and came to settle among the Christians; but it happened afterwards, that when the Christian princes, such as the Emperor of Germany, the King of Poland, and others, heard how their countrymen had so treacherously deserted the Christian faith, and so readily become Saracens and idolaters, they fell upon them with a view either to drive them out of their country, or to make Christians of such of them as were not. And at last, in a great council, it was resolved by the emperor and other princes, that they could not suffer them to remain in their territories without the consent of the Pope. Whereupon they were ordered to repair to the holy father at Rome. That all of them, both small and great, went thither with great difficulty, especially the children. When they were there, they made a general confession of their sins; and when the Pope heard their confession, after mature deliberation in his council, he ordered them, as a penance, to wander for seven years together through the world, without ever lying in a bed; and that they might have some way to support themselves, he ordered, as they said, that every bishop and mitred abbot should give them a charity of ten livres, as was mentioned in the letters, with which he furnished them, to the bishops of the church; then, after he had given them his blessing, they departed, and had been wandering for five years through the world before they arrived at Paris.

"The before mentioned twelve," says the author, "arrived at Paris, on the 17th of August, 1427, and on the day of John the Baptist's decollation, (August 29,) the whole body of their common people arrived. These were not suffered to enter Paris, but were by the magistrates lodged in the chapel of St. Denis, and were, in the whole, but about one hundred, or six score of men, women, and children. When they left their country, they were, as they said, about 1000 or 1200, but the rest had died by the way; and their king and queen, they said, were yet alive, and were still in hopes of having

a settlement in this world; for that the Pope had promised to give them a good and fertile country to inhabit; but that they must first sincerely finish the period of their penance. Whilst they were at the chapel, there were never seen such crowds of people at any fair or public festival, as resorted to see them, from Paris, St. Denis, and all the places round. Almost all, or by far the greatest part of them, had their ears bored, and a silver ring, some two, in each ear, which was the fashion in their country. The men were very black, with their hair frizzled; the women were the most ugly, and the blackest that were ever seen; almost all had their heads uncovered, with hair as black as a horse's tail; and for clothes, they had nothing but a single garment or shift, tied upon the shoulder, with a linen string or cord, and a short cloak; in short, they were the poorest creatures that had ever been seen in France; and yet, notwithstanding their poverty, they had sorceresses amongst them, who, by looking into people's hands, pretended to tell them what had or would happen to them. But what was worse, while they were thus telling people their fortunes, either by magic art, or by the help of the devil, or by sleight of hand, they drew, as I was told, the money out of people's pockets into their own. 'Tis true, I went myself three or four times to talk with them, but never saw them look into any one's hand, nor did I lose any thing. But this was what the people every where reported; inso-much, that at last, an account of it reached the bishop of Paris, who went thither, carrying along with him a famous preacher called the *Little Jacobin*, and he, by the bishop's order, after preaching a fine sermon, excommunicated all those who showed them their hands, or put any faith in their predictions; and at last, being ordered away, they departed on the nativity of the Virgin Mary, (Sept. 8) taking their route towards Pontoise."

This is the account given by the author of this journal, and as the journal is authentic, it shows the falsehood of the vulgar opinion, that our Gipsies are the same with, or are descended from

the people called *Zinganees*, in Turkey, who were banished from Egypt, after the Sultan Soliman had conquered that kingdom, in 1517. The story these people told at Paris was certainly a fiction, contrived to impose upon the superstition and ignorance of that age; and yet there was some foundation in history for a part of it; for in the 13th century, the Lower Egypt had been conquered by Lewis the 9th of France, who, very probably, forced the people he conquered to turn Christians; but he did not long hold his conquest, for being defeated and taken prisoner by the Saracens, he was obliged to give up all his conquests and return home. It is, however, doubtful if any number of people left Egypt at that time on account of their religion; because, if they had, they would have come directly to France, when that king returned with the remains of his army, and not have wandered through all Asia Minor, Greece, Hungary, Poland, and Germany.

The better opinion seems to be, that our Gipsies are the descendants of the people called *Uxians* by the Byzantine historians, who from Persia spread themselves all over Mysia, and lived chiefly by telling people their fortunes. The character of our European Gipsies being the same with that given by ancient historians to that people, viz. *Quos aliena juvant, propriis habitare molestum*; and their way of supporting themselves here is the same with that practised by their ancestors in Asia, it is very natural to suppose that some of these old fortune-tellers got themselves wafted over the Hellespont from Mysia into Greece, and their first appearing in Poland, Bohemia, (from whence they are by the French called *Bohemians*;) and the eastern parts of Germany, is a confirmation of this supposition. Their pretending to be Egyptians, who had left their country for the sake of their religion, when it was conquered by the Saracens, was a story well calculated for gaining a favourable reception from the Grecian emperor, and other Christian princes; but their pilferings and idleness have since produced severe laws against them in most countries of Europe.

On Sudden Death.

OUR good or evil state after death dependeth most upon the quality of our lives. Yet somewhat there is, why a virtuous mind should rather wish to depart this world with a kind of treatable dissolution, than to be suddenly cut off in a moment; rather to be taken than snatched away from the face of the earth. Death is that which all men suffer; but not all men with one mind, neither all men in one manner. For being of necessity a thing common, it is, through the manifold persuasions, dispositions, and occasions of men, with equal desert both of praise and dispraise, shunned by some, by others desired. So that absolutely we cannot discommend, and we cannot absolutely approve, either willingness to live, or forwardness to die. Concerning the ways of death, albeit the choice thereof be only in his hands who alone hath power over all flesh, and unto whose appointment we ought with patience meekly to submit ourselves, (for to be agents voluntarily in our own destruction, is against both God and nature;) yet there is no doubt but in so great variety, our desires will and may lawfully prefer one kind before another. Is there any man of worth and virtue, although not instructed in the school of Christ, or ever taught what the soundness of religion meaneth, that had not rather end the days of this transitory life, as Cyrus in Xenophon, or in Plato Socrates, are described, than to sink down with them of whom Elihu hath said, *memento moriuntur*, (Job xx. 5.) there is scarce an instant between their flourishing and their not being? But let us, who know what it is to die as Absalom, or Annanias and Sapphira died; let us beg of God, that when the hour of our rest is come, the patterns of our dissolution may be Jacob, Moses, Joshua, and David, who, leisurely ending their lives in peace, prayed for the mercies of God to come upon their posterity, replenished the hearts of the nearest unto them with words of memorable consolation, strengthened men in the fear of God, gave them wholesome instructions of life, and confirmed them in true religion: in sum, taught

the world no less virtuously how to die, than they had done before how to live. To such as judge things according to the sense of natural men, and ascend no higher, suddenness, because it shorteneth their grief, should in reason be most acceptable. That which causeth bitterness in death, is the languishing attendance and expectation thereof, ere it come. And, therefore, tyrants use what art they can to increase the slowness of death. Quick riddance out of life is often both requested and bestowed as a benefit. Commonly, therefore, it is, for virtuous considerations, that wisdom so far prevaileth with men as to make them desirous of slow and deliberate death against the stream of their sensual inclination, content to endure the longer grief and bodily pain, that the soul may have time to call itself to a just account of all things past, by means whereof repentance is perfected, there is wherein to exercise patience, the joys of the kingdom of heaven have leisure to present themselves, the pleasures of sin and this world's vanity are censured with uncorrupt judgments; charity is free to make advised choice of the soil wherein her last seed may most fruitfully be bestowed; the mind is at liberty to have due regard of that disposition of worldly things which it can never afterwards alter; and because the nearer we draw unto God, the more we are oftentimes enlightened with the shining beams of his glorious presence, as being then even almost in sight, a leisureable departure may in that case bring forth, for the good of such as are present, that which shall cause them for ever after from the bottom of their hearts to pray, *O let us die the death of the righteous, and let our last end be like theirs!* All which benefits and opportunities are by sudden death prevented. And besides, for as much as death, however, is a general effect of the wrath of God against sin, and the suddenness thereof a thing which happeneth but to few, the world in this respect feareth it the more, as being subject to doubtful constructions, which, as no man willingly would incur, so they whose happy estate after life is of all men's the most certain, should especially wish that no such ac-

cident in their death may give uncharitable minds occasion of rash, sinister, and suspicious verdicts, whereunto they are ever prone. So that whether evil men or good be respected, whether we regard ourselves or others, to be preserved from sudden death is a blessing of God. And our prayer against it importeth a twofold desire: first, that death, when it cometh, may give us some convenient respite; or secondly, if that be denied us by God, yet we may have wisdom to provide always before hand; that those evils overtake us not, which death unexpected doth use to bring upon careless men, and that, although it be sudden in itself, nevertheless, in regard of our prepared minds, it may not be sudden.

HOOKER.

New Chapel.

WE learn that the Episcopal Congregation of Great Barrington, Massachusetts, have determined to erect a new Chapel at the flourishing village of Vandeusenville. The edifice is to be of brick, 40 by 64 feet, and in the Gothic style of architecture.

Anniversary of the New-York Protestant Episcopal Sunday School Society.

THE twelfth Anniversary of the New-York Protestant Episcopal Sunday School Society was celebrated in St. John's Chapel, in this city, on the afternoon of Wednesday, April 22. There were present about 2000 scholars, who, with the superintendents, teachers, and directors of the several schools, filled the ground floor of that spacious edifice. The galleries were crowded with other friends of the institution. A number of the clergy, with the Bishop, occupied the chancel. The Evening Prayer was read by the Rev. George L. Hinton, Deacon, Minister of St. Andrew's Church, New-York, and a discourse, adapted to the occasion, delivered by the Rev. William A. Clark, Rector of All-Saints Church, New-York. After which the 114th hymn was sung, and the whole of the deeply interesting services closed with prayer and benediction by the Bishop.

The scholars, on retiring received each a copy of an excellent little book, entitled "The Anniversary Book," just published by the General Protestant Episcopal Sunday School Union.

Protestant Episcopal Society for the Advancement of Christianity in South-Carolina.

It is gratifying to perceive a continuance of the active measures of this society, as stated in the 19th annual report of its board of directors, made at the anniversary, on the 17th February, 1829. They have four missionaries stationed in destitute or infant churches, to whose support they appropriated during the past year \$1000, the whole of which, however, circumstances did not require them to expend. During the same period, they distributed 16 Bibles, 44 Common Prayer Books, and 1410 Tracts.

Society for Enlarging and Rebuilding Churches and Chapels in England and Wales.

THE Society for Enlarging and Rebuilding of Churches and Chapels in England and Wales, has been incorporated by act of parliament. This society has no connexion with the parliamentary grants which have been made for the building of new churches, but is supported by voluntary subscriptions and contributions. In the ten years of its existence, it has, at an expense of somewhat less than £10000, assisted 577 parishes in increasing their church accommodations; by means of which 154,680 additional sittings have been obtained, whereof 116,503 are free for the use of the poor. In other words, during each year of its existence, the society has been instrumental in providing church-room for nearly 16000 persons; and each sitting has been provided permanently for less than 15s. from the society—not 15s. a year, but 15s. once for all.—*Christ. Guardian.*

Legal Decision.

WE understand that the long-disputed cause between the Stone Chapel and

Trinity Church in this city, has been taken out of court and decided by reference, in the following manner: The Chapel is to relinquish the fund* to Trinity Church; Trinity Church to have the control of the Lecture, which is to be delivered in their house; the Chapel to pay the Church one half of the interest received since the commencement of the suit, and the future profits to be equally divided between the two, after supporting the Lecture, and fulfilling other provisions of the will.—*Boston Recorder.*

Protestants in France.

FROM the statistics of the reformed churches of France, it appears that the Protestant Calvinistic communion have in that kingdom 438 places of worship, and 305 officiating pastors. There are among them 451 Bible Societies and Associations, 124 Missionary Societies and Associations, 59 Societies and Depositories for the circulation of religious tracts, 8 provident societies, 79 Sunday schools, and 392 elementary and boarding schools. For the education of young men for the sacred office, there are two theological faculties, one at Montauban, and one at Strasbourg.

New Bishop of Calcutta.

THE REV. John Matthias Turner, M. A., of Christ Church, Prebendary of Lincoln, Rector of Winslow, Lancashire, and Examining Chaplain of the Bishop of Chester, has been nominated to the See of Calcutta, vacant by the death of the Rev. Dr. James.

EPISCOPAL ACTS.

In the Diocese of South-Carolina.

On Sunday, the 15th March, the Right Rev. Dr. Bowen held a special Ordination at Sheldon Church, in Prince William's Parish, and admitted to Priests' Orders, the Rev. Thomas I. Young, Rector of St. Luke's Parish, and officiating Minister, for the present

* This fund supported the "Price Lectures," which have been delivered during "Lent," on the distinguishing doctrines of Christianity.

also, of Prince William's. Morning Prayers were read, and the candidate presented by the Rev. Mr. Walker, of Beaufort. The sermon was preached by the Bishop.

In the Eastern Diocese.

On the 26th of February, Bishop Griswold admitted the Rev. Clement F. Jones, Deacon, to the holy order of Priests. Mr. Jones was afterwards instituted rector of Trinity Church, Saco, Maine.

Society for the Propagation of the Gospel.

Among the legacies of the late Mr. Tillard, of Canterbury, was a munificent bequest of 30,000*l.* to the incorporated Society for the Propagation of the Gospel.—*Miss. Reg.*

Obituary Notices.

Died at Hampton, England, on the 23d of December last, in the 69th year of his age, the Right Rev. Robert Stanser, D. D., formerly bishop of Nova-Scotia.

Died at Troy, on the 19th of April, 1829, after an illness of three days, Esaias Warren, Esq. aged 57 years, late mayor of that city.—It is seldom that a death occurs in any community which occasions the disruption of so many and so tender ties, and of such varied public and private relations, as has that of this estimable and worthy citizen. He was one of the earliest of the surviving emigrants to that place, in which, by the exercise of uncommon enterprise and industry, he soon accumulated a large estate, and conferred important benefits upon the public. Prosperity, however, never in the least elevated him in his own estimation, and his conciliating disposition and unassuming deportment gained him the love and esteem of all with whom he had intercourse. Throughout a long life occupied in extensive business with his fellow men, not the least stain was ever thrown upon his probity, nor any imputation made against the correctness of his judgment. The favours which he received from his fellow citizens, if public functions may be so termed, were unsought and unsolicited by him; they were the fruit of his capacity for business and his unyielding integrity, and of their affection and gratitude. His hand was ever open to the claims of suffering humanity, as well as to the demands which public enterprises and institutions have upon the contributions of the prosperous and affluent. But he sustained a still higher and more ennobling character than that of a useful citizen, and a correct and honest man—he

was a devout and exemplary Christian, and scrupulously performed all the duties incumbent upon those who profess to follow the footsteps of the *meek and lowly Jesus*. It was undoubtedly that which enabled him to bear the evils of life with quiet and uncomplaining resignation, and to undergo his last struggle with cheerfulness and peace. To the cause of religion generally, and to the interests of the Episcopal church in that city, of which he was one of the wardens, he had ever been zealously devoted, and this afflicting dispensation of Divine Providence has inflicted a loss upon them which they will not soon cease to feel and regret. A very extensive circle of fond and affectionate relatives are deprived of a member whom they regarded as their head and counsellor, and for whom they entertained the warmest attachment. But the purity of his life, and the soothing assurance of his death, must administer to them that consolation which neither the sincere sympathy of his friends nor their remaining engagements can afford.—Among his last bequests was two thousand dollars to St. Paul's church, Troy.

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Died at North-Charleston, New-Hampshire, on the 16th March last, the Rev. George Richardson, aged 33 years, pastor of the Episcopal congregations at that place, and in Drewsville. It appears from an obituary notice published of him in the Episcopal Watchman, that after having seriously examined the merits of the several denominations of Christians, without ever having heard the liturgy of the church publicly performed, he became satisfied that the Episcopal was the true catholic and apostolic church, and accordingly united himself to her communion. "About four years since," says the notice, "he was admitted to the order of Deacons, and soon after removed to Charleston, and preached alternately at that place and Drewsville. In June last, he was admitted to the Holy Order of Priests, and continued his labours in the above mentioned places. While his humility and blameless life won him the esteem and respect of the most indifferent, his exemplary piety and devotedness to the cause of the church and the salvation of souls, peculiarly endeared him to the members of his immediate communion. By this mysterious dispensation of Providence, his small but increasing flock has sustained a loss which will not be easily repaired."

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Died, on Saturday the 9th ult. Archibald Gracie, Esq., in the 74th year of his age. The death of this amiable and excellent man, has called forth a spontaneous tribute to his worth from most of

the newspapers of this city, and also from many of other places. The estimation in which we hold the memory of the deceased would be an inducement to give an insertion to all that has been said in his praise, did our limits permit. Being precluded from this, we select the following just encomium on his character as a gentleman and a merchant, from one of the Philadelphia Journals.

"Died, on Saturday, Archibald Gracie, in the 74th year of his age."

"This simple notice, with an invitation of friends and relatives to the funeral, arrested my attention in looking over a New-York paper of yesterday.

"Mr. Gracie lived beyond the usual term of man's life, so that his death is not to be regretted as premature. But the departure at any age of a man who has been long distinguished by qualities of the head and heart, rare in excellence, and by efficient usefulness, is a just cause of sorrow. Who can look at the niche, but yesterday adorned with moral worth and beauty, now vacant, and refrain from mourning?

"The writer of this article, then a youth much his inferior in age, became accidentally acquainted with the deceased, in the year 1796. He was then at the head of a large commercial establishment in Virginia, and ranked among the first of her merchants in capital and credit. About this time he removed to New-York, 'the crowning city' as regards commerce, and there fixed his permanent residence. For many years 'riches and honour' awaited him. Indued by nature with extraordinary sagacity and an uncommon share of sound sense, he united with these a stock of knowledge and experience greater than that of most men. His commercial plans were laid with judgment, and executed with zeal and ability, to which unbounded credit and confidence afforded every facility.

"He soon became the merchant of the nation. Here, in Philadelphia, wherever in the United States there were docks and ships, Archibald Gracie was a familiar name. And in Europe and the East, in every port where the star-angled banner floated to the breeze, there his enterprise was pushed, and his reputation known and confirmed.

"His opinion and his counsel on all mercantile subjects were invaluable, and often sought after by those of less knowledge and experience. They were freely imparted; for his soul was not of the narrow sort—with candour and disinterestedness; and he directed many to the road which led them to fortune. The youthful adventurer not only had his advice as a free gift, but his friendship and substantial patronage, when they were deserved.

"But the season came when 'a commandment' went forth against the 'merchant city.' Crippled by the unhappy expedient of our *restrictive system*, embarrassed by the capture of ships and cargoes, and by the failure of foreign correspondents and domestic debtors—disaster upon disaster—when 'all the merchant people were cut down,' his mass of wealth, accumulated by a long life of industry, was swept away in the common ruin. Here is an instance of which may be truly said, that 'riches certainly make themselves wings and fly away.' But he never boasted himself in them nor trusted in their abundance.

"The public confidence and respect had been often manifested by appointing him to places of public trust and confidence, and now his friends, whose esteem was never lost or forfeited, sought to secure a continuance of his usefulness, and an asylum to his declining years, in the presidency of an insurance company.—But here again adversity crossed his path, for the hazards of the ocean soon proved ruinous to its affairs. Whether he continued in this office to the time of his decease, is not known; but it were a libel upon the community of which he was so active and useful a member—upon the friends whom he had cherished—to doubt that to the last such a man received every token of courteous deference, and solid affection and esteem. And yet, alas! too often do we regret when it is too late that we have regarded with cold indifference or neglect the ancient tree, whose branches once afforded us a sure shelter! The fortitude of the best and bravest may be shaken by sorrow and by age; surely this ought to be as much as possible compensated by the increased efforts of surrounding friends to administer comfort and consolation.

"What has been said, relates mainly to the public character of Mr. Gracie; but the writer can speak of his personal merits more particularly from his own knowledge, although his intercourse with him has not been frequent. Never, no, never, can he forget the amenity of his temper, the warmth and constancy of his kind attentions, the paternal care and regard which he displayed on the occasion first alluded to, and ever after as opportunity offered. Benevolence and beneficence were shining traits in his character, and they were never dimmed nor obscured by sunshine or by clouds. His dwelling was long the mansion of elegant, unostentatious hospitality, but its door was never shut against the entreaties of the poor.

"Such a man was Archibald Gracie; honourable, high-minded, honest 'the noblest work of God.' It is grateful to offer this tribute to him who reciprocated

honour by a long and confidential intimacy with Hamilton and Gouverneur Morris."

To this merited eulogy on Mr. Gracie, in which his excellencies as a man and a merchant are so well portrayed, we have the satisfaction to add our testimony to his moral worth, and to hold him up as an example of a sincere and consistent Christian. In the day of his prosperity, he remembered God, and gave the best evidence of such remembrance in the unbending integrity and uprightness of his conduct, and the effect of that adversity which overtook him in his declining days, was to increase and strengthen those religious sensibilities, which it is believed he felt and cherished very early in life. He was educated a Presbyterian, and for many years was known and honoured as one of the principal lay-members of that communion. Within the last four or five years he had attached himself to the Protestant Episcopal Church, of which he became a communicant, and by a life of consistent and fervent piety, adorned in all things the Gospel of God his Saviour. In his last illness, an overwhelming lethargy, which seized him at the beginning and continued until his death, precluded any expression of his spiritual state, but from what is known of him in the days of health, of his firm reliance on the merits of a crucified Redeemer, and his sedulous devotion to his service, the consoling hope is left to his bereaved family, that he has entered into that peaceful, joyful rest, which remaineth to the people of God.

Died, on the 14th of April, 1829, at the seat of Stephen Hoffman, Esq. in Georgetown, Madison county, Mrs. Ann Moore, aged 91 years, the last remaining daughter of the late Col. John Moore, merchant of New-York, deceased.

Acknowledgments.

The Librarian of the General Theological Seminary of the Protestant Episcopal Church in the United States, acknowledges the receipt of the following donations to the Library of that Institution.

From the Right Rev. Wm. White, D. D. Comparative View of the Calvinistic and Arminian Controversies, 2 vols. 8vo., *two copies*.

From the Right Rev. John H. Hobart, D. D. Sermons on Redemption, 2 vols. 8vo.

From the Rev. John F. Schroeder; Webster's American Dictionary of the English Language, 2 vols. 4to.

From the Rev. John Ward; A collection of Tracts relative to Church Government, published in the years 1686—1689, 4to.

From Robert Hare, M. D. Hare's Compendium of a Course of Chemistry, 8vo.

From Mr. Joseph W. Ingraham; Map

of Palestine, proof impression, large paper, mounted; with an index, in 8vo.

From John Pintard, Esq.: The Book of Common Prayer, according to the Use of the Church of England, with the occasional Offices, Articles, Psalms and Canons, folio.

From R. Whittingham: A collection of of foreign tracts and pamphlets, 2 vols. 8vo. Proceedings of the Church Missionary Society for 1822—3, (to complete a set) 8vo.

The subscriber acknowledges the following additional subscriptions for stereotyping certain publications for the New-York Protestant Episcopal Tract Society, viz.

From Fred. W. Rhinelanders,	\$10
James Taylor,	3
E. W. Laight,	5
Jacob Shatzell,	5
Isaac Carow,	5
Joshua Waddington,	5
Edward R. Jones,	5
Edward Delafield, M. D.,	5
Cash in sundry small sums,	11

Further contributions will be received by
T. N. STANFORD,
127 Broadway.

May 1, 1829.

The Treasurer of the New-York Protestant Episcopal Missionary Society, acknowledges the receipt of the following sums in the Treasury, viz.

For the Disposable Fund.

1829.

March 3d.—Received in a letter from "a Friend to Episcopacy." \$100

April 20.—Donation from "a Member of St. John's Chapel" 10

— Donation from Mrs. Phæbe Nichols 2

\$112

For the Permanent Fund.

March 6.—From Silas Sprague, Esq. of Ramapo Works, to constitute himself a "Director for Life" \$50

April 13.—Received of the congregation of St. Mark's church, New-York, to advance their Rector, the Rev. Wm. Creighton, from a *Life Member* to that of a *Patron* of the Society 70

April 20.—Received of the Ladies of Christ Church, New-York, to constitute the Rev. Thos. Lyell, D. D. a *Member for Life* 30

April 20.—Received of the Young Ladies of the Bible Class of Christ Church, New-York, to constitute the Rev. John A. Clark a *Member for Life* 50

\$180

BENJAMIN M. BROWN,

May 2, 1829.

Treasurer.

Calendar for June, 1829.

7. Whit-Sunday.
8. Monday in Whitsun-week.
9. Whitsun Tuesday.
10. Ember Day.
11. St. Barnabas.
12. { Ember Days.
13. {
14. Trinity-Sunday.
21. First Sunday after Trinity.
24. St. John Baptist.
28. Second Sunday after Trinity.
29. St. Peter.

Ecclesiastical Meetings in June, 1829.

3. Connecticut & Ohio Conventions meet.
6. Delaware Convention meets.
9. Rhode-Island Convention meets.
11. North-Carolina Convention meets.
17. Massachusetts and Maryland Conventions meet.
24. Vermont Convention meets.
26. Commencement of the General Theological Seminary.

Domestic and Foreign Missionary Society.

THE Board of Directors of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, will hold their annual meeting in St. Peter's Church, in the city of Philadelphia, on Tuesday the 12th day of May next, at 9 o'clock, A. M. A general attendance of the members of the Board is requested, as business of importance will be transacted.

The Secretaries of the *Auxiliary Societies* are respectfully requested to transmit their reports to the Secretary on or before the first day of May.

Clergymen desirous of being employed as missionaries, will forward their applications, accompanied by the necessary testimonials, to the Secretary, previous to the meeting of the Board.

GEORGE WELLER, Secretary.